HISTORIES
AND
Observations
DOMESTICK and FOREIGN.
OR, A
MISCELLANY
OF
Historical RARITIES,
Collected out of approved Authors.
With other Remarkable Observations.

By *WILLIAM WINSTANLEY*,
Author of *Englands Worthies.*

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BIBLIOTECA NACIONAL

To the Noble and Generous,

THE

Pattern and Patron of Laudable Endeavours,

Sir *THOMAS MIDDLETON*,

Of *Stanſted Montfichet*, Knight.

Honoured Sir,

TWO things have emboldened me to dedicate this Book unto you, the one is, your known Abilities to approve or reject what is good or bad in Hiſtories, wherein your Judgment appears as ſound and clear as the Sun is perſpicuous in a ſerene day; ſo that we may ſay of you, as the Romaniſts in other things, of

their Arch-Prieſt, *that you are there-in infallible. The other driſt of my ambition in this Dedication is, to make a publick expreſſion of the Love and Service I bear to your ſelf and Noble Family, which for many Ages hath flouriſhed in honour and beſt repute, and which cauſed you to be choſen one of the Senators of this flouriſhing Kingdom. To theſe I might add a third, that under your worthy Patronage others might be profited thereby, eſpecially two ſorts of People; Firſt, thoſe who have not money to buy great Volumes, and by that means are deſtitute of helps from ſuch Books which ſhould conduce to a general knowledge of Hiſtory; and then moſt Volumes treating*

one-

onely of one continued ſubject, without the help of a great many, they cannot attain to a perfection in the general. Secondly, for thoſe who have not time to peruſe ſuch voluminous Authors, herein may they be inſtructed with the marrow and quinteſſence of what others more largely treat of, like a little Watch, ſhewing the time of the day as well as a great Clock. I ſuppoſe it needleſs to treat of the benefit and pleaſure of theſe miſcellaneous Hiſtories, ſince variety gives the greateſt pleaſure to moſt ſorts of People; When doth the Earth appear in its greateſt glory, but in the month of May, *when Lady* Flora *hath diaper'd the Meads with variety of flowers? Our Comedies would*

not

not give such general content, were they composed of one continued Subject, and not intermixed with several Humours. History is the mirrour for us to look in, which represents to us, things past as if they were present, and enables us to make a rational conjecture of things to come. In brief, there is nothing compleats a Gentleman so much as the knowledge of History, nor no kind of History so much as these miscellaneous Discourses. Deign Sir, to accept hereof as a mite of acknowledgment of the respects born to your worthy self, by,

Your humbly devoted Servant

William Winstanley.

The PREFACE TO THE READER.

ONE calls Hiſtory the Work-miſtreſs of Experience, and Mother of Prudence; It is the general Treaſury of times paſt, preſent, and a lively pattern of things to come; It is that which reinforces Antiquity from her ruines, and makes the gray head of Time white again. *Hiſtory* (ſays Sir *Walter Raleigh*) *makes us acquainted with our dead Anceſtors, delivering us their Memory and Fame; out of it we gather a Policy no leſs otherwiſe than Eternal, by the compariſon and application of other mens fore-paſt Miſeries with our own like Errors and ill Deſervings.* Skill in Hiſtory makes a Young Man to be Ancient without Wrinkles or gray Hairs, when ignorant Age is contemned and deſpiſed. Learning is ſuch a precious Jewel, that it was highly honoured even among the Heathens themſelves. *Polybius* that

wrote the *Roman* Hiſtory, and their Wars with the *Carthaginians*, was honoured with a Statue on a high Pillar at *Megalopolis*. *Pompey* the Great honoured *Theophanes* the Hiſtorian with the Priviledges of the City of *Rome*. The Emperour *Tacitus* commanded the Hiſtory of *Tacitus* to be placed in all Libraries; and leſt it ſhould periſh, he cauſed it every Year to be written ten times over. *Titus Veſpaſian* beſtowed great Wealth and Honours on *Joſephus* the *Jewiſh* Hiſtorian, notwithſtanding he had before been his deadly Enemy, and cauſed his Statue to be erected at *Rome*. Nay, that Enemy to all Goodneſs, even *Julian* the Apoſtate, had a Statue made for *Aurelius Victor*, the *Roman* Hiſtoriographer. Thus you ſee what a high eſteem the Heathens had for their Hiſtorians; and ſhall we that have more Knowledge be more barbarous? We read of *Alphonſus* King of *Arragon*, that he commanded the Muſicians from his preſence, ſaying, *He heard a bet-*

a better Harmony out of Livy. And what greater delight can any man have, than sitting in safety to read of the dangers of other men; of vvhich in this Volume you have an example of *Tom Coriat*; what indefatigable pains did he take, vvhat miseries undergo, vvhat extream vvants sustain, for the viewing Foreign Countries and their Rarities, of vvhich he might have had as good a description at home. Is it not therefore better, and at a far cheaper rate, to buy the Experience of others, then to try them our selves; for they that travel for to veiw Curiosities pay dearly for their Experience, but they who read Histories enjoy the experience of all that lived before, vvhich is far greater and much cheaper. It is History that gives us a veiw of all Places and Times, by that we see with other mens eyes, and hear with their ears But in your reading have a great care in the choice of your Authors, avoiding such as be either false or impertinent, which to a judicious eye

is

is easily discernable: for some I have known (otherwise ingenious enough) apt to believe idle Romances, and Poetical Fictions, for Historical Varieties. Not but that ingenious Romances and and witty Fables may be read, and profitably too; but to avoid such rude ones as *Huon* of *Bourdeaux*, *Four Sons* of *Amon*, *Fortunatus*, *Chimon of* England, and such like, lest you be brought into the belief of *Don Quixot*, which that Satyrical Romance doth sufficiently whip.

Indeed it were to be wished, that such rude depraved Books were utterly abolished, or restrained at least from Youth of both kinds, for preventing of fantastical Impressions, they being as deep taking as either the Juyce of Malt or the Vine; of the effects of the which last I shall here insert a short Story. *A Gentleman being soundly doz'd, had the Charity of his Conquerors to buttress him up from the Inn to his Chamber, where laying him on his Bed, he took quiet Repose for two or three hours; after he awakes intolerable dry,*

and inflamed i'th Throat, roar'd out, and knocks (ſuppoſing he had been at the Inn, not in his Chamber) for the Tapſter, whom loudly and often he call'd for, crying, I burn, I burn, Cans you Rogue; and impatient of delay, threatens to fetch him with another Allarum; which ſuddenly he puts in Execution, and ſtorms his own glaſs Windows ſo furiouſly with Bedſtaves, old Shooes, and the like Weapons, that he made a Breach big enough, out of which he might have thrown the Room after. In like manner, what Impreſſions Books of that nature have made upon ſome much ſtudious in them, is ſufficiently known, who will believe no otherwiſe but that they are true, and for this only reaſon, *Becauſe they are Printed.*

As for my own Undertakings in this following Work I ſhall neither extenuate nor extoll; in the Compoſure thereof I have endeavoured to collect nothing but what is rare, and not vulgarly known, nor made uſe of any Authors for my Authority, but what I take to be of unqueſtionable Credit and Eſtimation.

mation. Indeed it was designed and drawn out for a far larger Volume, had not the *Bookseller's* Interest overswayed me to publish no more at this time; however, your kind Acceptance of this will engage us very suddenly to contrive the rest in a Second Part, it being already fitted and prepared for the Press.

I hope this will not pass without a general Acceptance, I having in my time writ above seven score Books, some of them very considerable, and all which (excepting one) passing with a general Approbation; and that one also, however, sold with some Gain. I must confess, I have had my Juvenile Excursions, and my Loyal Intentions, by writing in defence of the Old King's Cause, is sufficiently known: I am now (by some time) past the Meridian of my Years, and shall for the future write nothing but what may be for the Benefit of my Country, and that they may be known as I am,

A True Lover of Ingenuity,

W. WINSTANLEY.

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HI-

HISTORIES AND OBSERVATIONS

Domeſtick and Foreign.

The miraculous and ſtrange Adventures and Deliverances of one Andrew Battel *of* Leigh *in* Eſſex.

IN the Year of our Lord 1589, one *Andrew Battel* of *Leigh* in *Eſſex*, accompanied with *Abraham Cock* of *Lime-houſe*, and accommodated with two Pinnaces of 50 Tuns apiece; intending a Voyage to the River of *Plate*, upon the Coaſt of *Braſil*, were much neceſſitated for Victuals: ſo that returning Northwards upon the Iſle of *S. Sebaſtian*, going on Land, he, with four others, were taken Priſoners by certain *Negro's* belonging to the *Portugals*, who ſent him to *Angola* in *Africa*, where he continued in their Service ſeveral years; when deſirous of freedom, he attempted an Eſcape in a *Holland* Ship, but being

discovered, he was clapt in Prison for two months, and then banished to the Fort of *Massangano*, where he lived a miserable life for the space of six years.

But this nothing daunting his Resolution, he, with ten other banished men, practised an Escape, having gotten a *Canoo* for that purpose, and furnished with Musquets, Powder, and Shot, wandering in great misery several days through the extremity of Heat, and want of Victuals and Water, being forced divers times to make their way through their Opposers with Musquet shot; yet ere they could get into a place of security, the Captain of the City from whence they came overtook them, to whom they were forced to yield, and being carried back again, for their welcom home were clapt up in Prison, with Collars of Iron, and great Bolts upon their Legs.

After three months hard Imprisonment, he, with four hundred more banished *Portugals*, were by Proclamation for ever destined to the Wars; and accordingly he served in many bloudy Fights, where, whosoever gained, all that fell to his share was onely Penury, Hardship, Wounds, and Scars.

Having thus had his share in Land Service, he, with sixty more Souldiers, were sent in a Frigat with Commodities to *Bahia de Tare*, twelve degrees Southward, to trade with the Savages; and having made a prosperous Voyage, were sent out the second time to the *Morro*, or Cliff of *Benguala*, where they lighted into the hands of the *Gaga's*, a most warlike People, and the greatest Canibals or Man-eaters in the world; yet by reason of their Commodities, and for that they helped the *Gaga's* against their Enemies, they in five moneths space made three gainful Voyages from thence to the City of *San Paulo*, but coming the fourth time the *Gaga's* were gone up far higher into the Country.

Be-

Being loth to return without Trade, they determined that fifty of their Company ſhould follow them, and the reſt ſtay with their Ship in the Bay of *Benguala*. Amongſt thoſe fifty was *Andrew Battel* one, who marching up the Country, were by a great *Negro* Lord detained, whileſt ſuch time as the *Gaga's* were gone clear away into another Land. Then did he force them to march with him againſt his Enemies, untill he had clean deſtroyed them. Nor would he then ſuffer them to depart, but upon promiſe to come again, and leave one of their company in pawn with him untill their return.

Hereupon it was determined to draw Lots who ſhould ſtay, but upon further thoughts, they agreed amongſt themſelves to leave the *Engliſhman*, and to ſhift for themſelves, fearing to be all detained Captives. So *Battel* was fain to ſtay *per force*, having with him a Muſquet, Powder, and Shot, they promiſing the *Negro* Lord to come again in two moneths for his redemption. But that time expired, and none of them returning, the Chief of the Town would have put *Battel* to death, and in order thereto ſtripped him naked, and were ready to cut off his Head, when one of the chief amongſt them interpoſing, his Execution was deferred upon hopes of the *Portugals* coming, and he ſet looſe to walk at liberty.

But finding no ſecurity of his life amongſt them, he reſolved to run away to the Camp of the *Gaga's*; and having travelled a whole night, the next day he came to a great Town called *Cuſhil*, which ſtood in a mighty overgrown Thicket, the People whereof great and ſmall came round about him to wonder at him, having never ſeen a White Man before. Here he found ſome of the great *Gaga's* Men, with whom

he went to their Camp, at a place called *Calicanſamba*.

The Captain of the *Gaga's* welcomed him kindly, continuing in that place for four moneths together, with great abundance and plenty of Cattel, Corn, Wine, and Oyl, and great triumphing, drinking, dancing, and banquetting with Mans fleſh; for (as I told you before) theſe *Gaga's* are the greateſt Canibals or Man-eaters in the world. Their Captain warreth all by Inchantment, and taketh the Devils counſel in all his Exploits. Such of his Souldiers as are faint-hearted, and turn their backs to the Enemy, are preſently condemned and killed for Cowards, and their Bodies eaten. They neither ſow, nor plant, nor bring up any Cattel more than they take by Wars. When they take any Town, they keep the Boys and Girls of thirteen or fourteen years of age as their own Children; but the Men and Women they kill and eat. Theſe little Boys they train up in the Wars, and hang a Collar about their Necks for a diſgrace, which is never taken off till he proveth himſelf a Man, and brings his Enemy's Head to the General; and then it is taken off, and he is a Freeman, and is called *Gonzo* or Souldier. This maketh them deſperate, and forward to be free, and counted Men.

When their chief Captain undertaketh any great Enterprize againſt the Inhabitants of any Country, he maketh a ſolemn Sacrifice to the Devil in the morning before the Sun riſeth. He ſitteth upon a Stool, having on each ſide of him a Man Witch; then he hath forty or fifty Women which ſtand round about him, holding in each hand a wild Horſes Tail, wherewith they do flouriſh and ſing. Behind them are great ſtore of Drums and other Inſtru-

ments

ments, which always play. In the midſt of them is a great Fire, upon the Fire an Earthen Pot with white Powders, wherewith the Men-witches do paint him on the Forehead, Temples, and thwart the Breaſt and Belly, with long Ceremonies and Inchanting Terms. Thus he continueth till Sun is down; then the Witches bring him his Weapon, which is faſhioned like a Hatchet, and put it into his Hand, bidding him be ſtrong againſt his Enemies, for his *Mokiſo* (which is the Devil) is with him. Preſently there is a Man-child brought, which forthwith he killeth; then are four Men alſo brought before him, two whereof as it happeneth he preſently ſtriketh and killeth, the other two he commandeth to be killed without the Fort.

When they bury the dead, they make a Vault in the ground, and a Seat for him to ſit; the dead hath his Hair newly embroydered, his Body waſhed and anointed with ſweet Powders. He hath all his beſt Robes put on, and is brought between two men to his Grave, and ſet in his Seat as though he were alive. He hath two of his Wives ſet with him, with their Arms broken, and then they cover the Vault on the top. Theſe People are very kind one to another in their health, but in their ſickneſs they do abhor one another, and will ſhun their company.

At the end of four months the *Gaga's* decamped, marching thorow divers Countries, deſtroying all whereſoever they came. In this condition continued *Andrew Battel* amongſt them for the ſpace of above a year and a half, being highly eſteemed of the great *Gaga*, becauſe with his Muſquet he had killed divers of the *Negroes*, his Enemies. At laſt they coming within three days journey of *Maſſangano*, where the *Portugals* had their Fort afore-mentioned, he made

means to get thither again with ſome Merchant *Negroes*, that came to the Camp to buy Slaves.

At that time there was a new Governour come to *Maſſangano*, named *Sienor Juan Continho*, who brought Authority to conquer the Mines or Mountains of *Cambamba*; and to perform that Service, the King of *Spain* had given him ſeven years Cuſtoms of all the Slaves and Goods that were carried thence to the *Weſt-Indies*, *Braſil*, or whitherſoever. This Gentleman was ſo bountiful at his coming, that his Fame was ſpread thorow all *Congo*, and many *Mulatoes* and *Negroes* came voluntarily to ſerve him. And being ſome ſix moneths in the City, he marched to the *Outaba* of *Tombe*, and there ſhipped his Souldiers in Pinnaces, and went up the River *Coanza*, and landed at the *Outaba* of *Songo*, ſixty miles from the Sea. This *Songo* is next to *Demba*, where the Salt Mines be. In this place there is ſuch ſtore of Salt, that moſt parts of the Country are perfect clear Salt, without any earth or filth in it; and it is ſome three foot under the Earth as it were Ice. They cut it out in Stones of a yard long, and it is carried up into the Country, being the beſt Commodity that a man can carry to buy any thing whatſoever.

From thence the Governour ſent a Pinnace to *Meſſangano*, for all the beſt Souldiers that were there; ſo the Captain of that Caſtle ſent *Battel* down amongſt a hundred Souldiers more, whom the Governour kindly entertained, and made him a Serjeant of a *Portugal* Company. Here he continued with them two years, acting very valiantly in divers bloudy Battels, againſt ſeveral Potent Lords that oppoſed the *Portugals*; during which time the Governour died, and another Captain was ſubſtituted in his room, who was ſo cruel to his Souldiers, that all his Voluntary

men

men left him, and by theſe means he could go no further. At this time there came news by the Jeſuits, that *Elizabeth* Queen of *England* was dead, and that King *James*, her Succeſſor, had made Peace with *Spain*; whereupon he made a Petition to the Governour, who granted him Licence to go into his own Country; and ſo he departed with the Governour and his Train to the City of *S. Paul.*

After ſix months ſtay about ſome neceſſary buſineſſes, he prepared for his Journey homewards: but the Governour denied his Promiſe, and inſtead of permitting him to come into *England*, commanded him within two days to provide himſelf to go to the Wars again. *Battel* ſtartled at his perfidiouſneſs, reſolved to try one bout more for his deliverance; ſo the ſame night he departed from the City, with two *Negro* Boys that he had, which carried his Muſquet, ſix pounds of Powder, a hundred Bullets, and that little Proviſion of Victuals which he could make. In the morning he was ſome twenty miles from the City, up along the River *Bengo*; there he ſtayed certain days, and then paſſed *Bengo*, and came to the River *Dande*, being to the Northwards. Here he was cruelly put to his ſhifts, being forced to live a month in a Wood betwixt the foreſaid Rivers for fear of a Purſuit. From thence he went to the Lake of *Caſauſa*; about this Lake he ſtayed ſix moneths, and lived onely upon dried Fleſh, as *Buffeloes*, *Deer*, *Mokokes*, *Impolanca's*, and *Roe-bucks*, and other ſorts which he killed with his Muſquet, and dried the fleſh as the Savages do, upon an Hurdle three foot from the ground, making underneath it a great Fire, and laying upon the fleſh green Boughs, which keep the ſmoke and heat of the Fire down, and dry it. He made his Fire with two little Sticks, as the Savages uſe

to do. Sometimes for variety he fed on *Guinney* Wheat, which his *Negro* Boy would get of the Inhabitants for pieces of dried fleſh. In this manner he lived ſix months with dried Fleſh and Fiſh, and ſeeing no end of his miſery, he wrought means to get away, which he effected after this manner.

About the Lake are many little Iſlands, full of Trees called *Memba*, which are as light as Cork, and as ſoft; of theſe Trees he built a *Gingado*, with a Knife he had of the Savages, in the faſhion of a Boat, nailed with wooden Pegs, and railed round about becauſe the Sea ſhould not waſh him out; and with a Blanket that he had made a Sail, and prepared three Oars to row withall. The Lake was eight miles over, and iſſued out into the River *Bengo*; ſo he entered into his *Gingado* with his two *Negro* Boys, and rowed into the River *Bengo*, coming down with the Current twelve Leagues to the Bar: Here he was in great danger, becauſe the Sea was great; and being over the Bar, he rowed into the Sea, and then ſailed afore the wind along the Coaſt, which he knew very well, minding to go to the Kingdom of *Longo*, which is toward the North. Being that night at Sea, the next day he ſaw a Pinnace come before the wind, which came from the City, and was bound to *San Thome*; being come near him, he found the Maſter was his great Friend, for they had been Mates together, who for pity ſake took him in and his two Boys, and ſet them on ſhore in the Port of *Longo*, where he was well entertained of the King, becauſe he killed him Deer and Fowls with his Muſquet.

Here he continued the ſpace of three years, during which time, he took a Survey of the Country, the Nature of the People, their Rites and Manners; all which he delivered to Poſterity in writing as followeth.

Here

Here is great ſtore of Palm-Cloaths of ſundry ſorts, which is their Merchandiſe; and great ſtore of Victuals, Fleſh, Hens, Fiſh, Wine, Oyl, and Corn. Here is alſo very fine Logwood, which they uſe to dye withall; (it is the Root of the Logwood which is the beſt;) and *Molangos* of Copper. Here is likewiſe great ſtore of Elephants Teeth, but they ſell none in the Market-place. The King hath ten great Houſes, and is never certain to be found but in the Afternoon, when he cometh to ſit, and then he keepeth always one Houſe; the Houſe is very long, and at twelve of the clock it is full of Noblemen; they ſit upon Carpets on the ground; the Houſe is always full of People till midnight. The laſt King *Gembe* never uſed to ſpeak in the day, but always in the night; but this King ſpeaketh in the day: howbeit he ſpendeth moſt of the day with his Wives. And when the King cometh in, he goeth to the upper end of the Houſe, where he hath his Seat, as it were a Throne; and when the King is ſet, they clap their hands and ſalute him, ſaying in their Language, *Byam Pemba, Amtoli, Moneya, Queſinge.*

On the South ſide of the Kings Houſes he hath a Circuit or Village, where his Wives dwell; and in this Circuit no man may come on pain of death. He hath in this place an hundred and fifty Wives or more; and if any man be taken within this Circuit, if he be with a Woman, or do but ſpeak to her, they be both brought into the Market-place, and their Heads be cut off, their Bodies quartered, and lie one day in the Streets. The laſt King *Gymbe* had four hundred Children by his Women.

When the King drinketh he hath a Cup of Wine brought, and he that bringeth it hath a Bell in his Hand, and as ſoon as he hath delivered the Cup to the

the King, he turneth his Face from him and ringeth the Bell; then all that be there fall down upon their Faces, and riſe not till the King have drunk. And this is very dangerous for any Stranger that knoweth not the faſhions; for if any ſeeth the King drink, he is preſently killed whatſoever he be. There was a Boy of twelve years old, which was the Kings Son; this Boy chanced to come unadviſedly when his Father was a drinking; preſently the King commanded he ſhould be well apparelled, and Victuals prepared; ſo the Youth did eat and drink; afterwards the King commanded that he ſhould be cut in quarters, and carried about the City, with Proclamation that he ſaw the King drink. Likewiſe for the Kings Dyet, when it is Dinner-time, there is a Houſe on purpoſe where he always eateth, and there his Dyet is ſet upon a *Benſa*, like a Table; then he goeth in and hath the door ſhut, and when he hath eaten he knocketh and cometh out, ſo that none ſee the King eat nor drink; for it is their belief, that if he be ſeen eating or drinking he ſhall preſently die.

This King is ſo honoured as though he were a God amongſt them, and is called *Sambe* and *Pongo*, that is, God: and they believe that he can give them Rain when he liſteth; ſo once a year, when it is time to rain, which is in *December*, the People come to beg it, and bring their Gifts to the King, for none come empty. Then he appointeth the day, and all the Lords far and near come to that Feaſt, with all their Troops as they go in the Wars: and when all the Troops of Men be before the King, the greateſt Lord cometh forth with his Bow and Arrows, and ſheweth his skill with his Weapons, and then he hath a merry Conceit or Jeſt that he ſpeaketh before the King, and kneeleth at his feet, and then the King thank-

thanketh him for his Love, and in like manner they do all. The King ſitteth abroad in a great place, and hath a Carpet ſpread upon the ground which is ſome fifteen Fathoms about, of fine *Euſacks*, which are wrought like Velvet, and upon the Carpet his Seat, which is a Fathom from the ground. Then he commandeth his *Dembes* to ſtrike up, which are Drums ſo great that they cannot carry them. He hath alſo eight *Pongos*, which are his Waits, made of the greateſt Elephants Teeth, and are hollowed and ſcraped light, which play alſo; ſo that with the Drums and Waits they make a Helliſh noiſe. After they have ſported and ſhewed the King pleaſure, he ariſeth and ſtandeth upon his Throne, and taking a Bow and Arrows into his Hand, ſhooteth to the Sky; and that day there is a great rejoycing, becauſe ſometimes they have Rain, which when it happens is a great Confirmation of their Folly.

Here is ſometimes born in this Country White Children, which is very rare among them, for their Parents are *Negroes*; and when any of them are born, they are preſented unto the King, and are called *Dondoes*. Theſe are as white as any white man, and are made the Kings Witches, being brought up in Witchcraft, and always wait on the King. There is no man that dares meddle with theſe *Dondoes*; if they go to the Market, they may take what they liſt, for all men ſtand in awe of them: the King of *Longo* hath four of them.

This King is alſo a Witch, and believeth in two Idols which are in *Longo*; the one is called *Mokiſſo a Longo*, the other is called *Checocke*. This laſt is a little black Image, and ſtandeth in a little Houſe at a Village that is called *Kinga*, which ſtandeth in the Landing-place of *Longo*. The Houſe of *Checocke* ſtand-

ſtandeth in the High-way, where all that go by clap their hands, which is the courteſie of the Country. Thoſe that be Craftſmen, as Fiſhermen, Hunters, and Witches, do offer to this Idol that they may have good luck. This *Checocke* doth ſometimes in the night come and haunt ſome of his beſt beloved; ſometimes a Man, ſometimes a Boy or a Woman, and then they be frantick for the ſpace of three hours; whatſoever the frantick Perſon ſpeaketh, that they think is the will of *Checocke*, making a great Feaſt and Dancing at his Houſe.

There is another *Mokiſſo*, which is alſo in *Ringa*, and it is called *Gomberi*; it is the name of a Woman, and is in an houſe where an old Witch dwelleth, and ſhe is called *Ganga Gomberi*, which is, the Prieſt of *Gomberi*. Here once a year is a Feaſt made, and *Ganga Gomberi* ſpeaketh under the ground; and this is a common thing every year. I have asked the *Negroes* what it was, and they told me, it is a ſtrong *Mokiſſo* that is come to abide with *Chacocke*.

There is a place two Leagues from the Town of *Longo* called *Longeri*, where all their Kings be buried; and it is compaſſed round about with Elephants Teeth pitched in the ground as it were a Pale, being ten Roods in compaſs.

Theſe People will ſuffer no white man to be buried in their Land; and if any Stranger or *Portugal* come thither to trade, and chance to die, he is carried in a Boat two miles from the ſhore, and caſt into the Sea. There was once a *Portugal* Gentleman that came to trade with them, and had his Houſe on ſhore; this Gentleman died, and was buried four moneths: that year it did not rain ſo ſoon as it was wont, which beginneth about *December*; ſo that they lacked Rain

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ſome two months. Then their *Mokiſſo* told them, that the Chriſtian which was buried muſt be taken out of the Earth and caſt into the Sea, and ſo he was taken up and caſt into the Sea, and within three days it rained, which made them have a great belief in the Devil.

Nineteen Leagues from *Longo* is the Province of *Mayombe*, which is all Woods and Groves, ſo overgrown that a man may travel twenty days in the ſhadow without any Sun or Heat. Here is no kind of Corn or Grain, nor any kind of tame Cattel nor Hens, ſo that the People live onely upon Plantans, and Roots of ſundry ſorts very good, and Nuts. But they have great ſtore of Elephants fleſh, which they highly eſteem; alſo they have many kinds of wild Beaſts, and great ſtore of Fiſh. The Woods are ſo covered with Baboons, Monkeys, Apes, and Parrots, that it will fear any man to travel in them alone. Here is alſo two kinds of Monſters, which are common in theſe Woods, and very dangerous; the greateſt of theſe two Monſters is called *Pongo* in their Language, and the leſſer is called *Engeco*. This *Pongo* is in all proportion like a man, but more like a Giant in ſtature, for he is very tall and hath a Mans face, hollow eyed, with long Hair upon his Brows. His Face and Ears are without Hair, as alſo his Hands; his Body is full of Hair, but not very thick, and it is of a Dunniſh colour. He differeth not from a Man but in his Legs, for they have no Calf. He goeth always upon his Legs, and carrieth his Hands claſped on the nape of his Neck when he goeth upon the ground. They ſleep in the Trees, and build ſhelters for the Rain. They feed upon Fruit that they find in the Woods, and upon Nuts, for they eat no kind of Fleſh. They cannot ſpeak, and have no underſtanding more than a Beaſt. The People of the

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Country, when they travel in the Woods, make Fires where they ſleep in the nights, and in the morning when they are gone the *Pongoes* will come and ſit about the Fire till it goeth out, for they have no underſtanding to lay the Wood together. They go many in company, and kill divers *Negroes* that travel in the Woods. Many times they fall upon the Elephants, which come to feed where they be, and ſo beat them with their clubbed Fiſts and pieces of Wood, that they will run roaring away from them. Theſe *Pongoes* are never taken alive, becauſe they are ſo ſtrong that ten men cannot hold one of them; but yet they take many of their young ones, for the young *Pongo* hangeth on his Mothers Belly, with his Hands faſt claſp'd about her; ſo that when any of the Country people do kill the Female with their poiſoned Arrows, they eaſily take the young one ſo hanging about her. When they die among themſelves, they cover the dead with great heaps of Boughs and Wood, which is commonly found in the Foreſt. One of theſe *Pongoes* took a *Negro* Boy of the Authors, which lived a month with them, for they hurt not thoſe which they ſurpriſe at unawares, except they look on them, which he avoided. He ſaid their height was like a Mans, but their bigneſs twice as great.

The *Morombes* uſe to hunt with their Country Dogs, and kill many kinds of little Beaſts, and great ſtore of Pheaſants. But their Dogs be dumb, and cannot bark at all; they hang wooden Clappers about their Necks, and follow them by the rattling of their Clappers. The Huntſmen have *Petes*, which they whiſtle their Dogs withall. The *European* Dogs are highly eſteemed there becauſe they do bark, one of them having been ſold up in the Country for 30*l.*

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In the Town of *Mani-Mayombe* is a *Fetiſſo* or Idol called *Maramba*, and it ſtandeth in a high Basket made like a Hive, and over it a great Houſe. This is their Houſe of Religion, for they believe onely in him, and keep his Laws, carrying his Reliques always with them. They are for the moſt part Witches, and uſe their Witchcraft for hunting and killing of Elephants, Fiſhing, helping of Sick and Lame men, and to forecaſt Journies, whether they ſhall ſpeed well or evil. By this *Maramba* are all Thefts and Murders tried, for in this Country they uſe to bewitch one another to death; therefore when any dieth, their Neighbours are brought before *Maramba*; and if it be a great man that dieth, the whole Town cometh to ſwear. The Order is, when they come before *Maramba*, to kneel and claſp the Idol in their Arms, and to ſay, *Emeno, eyge bembet Maramba*; that is, *I come to be tried, O Maramba.* And if any of them be guilty, they fall down ſtark dead for ever. The ſame way of Tryal alſo they have for any other matter.

In this Country of *Mayombe* did *Battel* continue the ſpace of twelve moneths, going from thence to *Mani-keſock*; North-eaſt of which place live a kind of little people called *Matimbas*, which are no bigger than Boys of twelve years old, but very thick, and live onely upon Fleſh, which they kill in the Woods with their Bows and Darts. Several other places in *Angola* did he alſo ſee; at laſt, deſirous to return to his Native Country, he embarqued and arrived ſafely in *England*, where he lived a long time after, leaving in writing behind him at his death, the Relation of theſe his Miraculous Travels and Deliverances.

A ſtrange Deliverance of an Engliſh-man from a Deſolate Iſland near to Scotland, *wherein he had long continued in extream penury and miſery.*

IN the Year 1616, a *Flemming* named *Pickman*, who was well known in *England* and *Holland*, for his Art and dexterity in getting out of the Sea the great Guns of that *Spaniſh* Fleet, which was forced upon the Coaſts of *Scotland* and *Ireland* in the Year 1588. This man coming from *Dronthem* in *Norway*, in a Veſſel loaden with Boards, was overtaken by a Calm, during which, the Current carried him upon a Rock or little Iſland, towards the Extremities of *Scotland*, where he was in ſome danger to have been caſt away. To avoid a Wrack, he commanded ſome of his men to go into the Shallop, and to tow off the Ship. They having done ſo, would needs go up into a certain Rock to look for Birds Eggs: But as ſoon as they were got up into it, they at ſome diſtance, perceived a man, whence they imagined that there were others lurking thereabouts, and that this man had made his eſcape thither from ſome Pyrats, who if not prevented, might ſurpriſe their Ship: and therefore they made all the haſte they could to their Shallop, and ſo returned to their Ship. But the Calm continuing, and the Current of the Sea ſtill driving them upon the Iſland, they were forced to get into the Long-boat, and to tow her off again. The man whom they had ſeen before, was in the mean time come to the Brink of the Iſland, and made ſigns with his hands lifted up, and ſometimes falling on his knees, and joyning his hands together, begging and crying to them for

for relief. At firſt they made ſome difficulty to go to him, but at laſt, being overcome by his lamentable ſigns, they went nearer the Iſland, where they ſaw ſomething that was more like a Ghoſt then a living Perſon; a Body ſtark naked, black and hairy, a meager and deformed countenance, with hollow and diſtorted eyes, which raiſed ſuch compaſſion in them, that they aſſayed to take him into the Boat. But the Rock was ſo ſteepy thereabouts, that it was impoſſible for them to land: whereupon they went about the Iſland, and came at laſt to a flat ſhore, where they took the man aboard. They found nothing at all in the Iſland, neither Graſs nor Tree, nor ought elſe from which a man could procure any ſubſiſtence, nor any ſhelter, but the ruines of a Boat, wherewith he had made a kind of Hut, under which he might lye down and ſhelter himſelf againſt the injuries of Wind and Weather.

No ſooner were they gotten to the Ship, but there aroſe a Wind, that drave them off from the Iſland; obſerving this Providence, they were the more inquiſitive to know of this man what he was, and by what means he came unto that uninhabitable place? Hereunto the man anſwered;

I am an *Engliſh-man*, that about a year ago, was to paſs in the ordinary Paſſage-Boat from *England* to *Dublin* in *Ireland*; but by the way we were taken by a *French* Pyrate, who being immediately forced by a Tempeſt which preſently aroſe, to let our Boat go, we were three of us in it, left to the mercy of the Wind and Waves, which carried us between *Ireland* and *Scotland* into the main Sea: In the mean time we had neither Food nor Drink, but only ſome Sugar in the Boat: upon this we lived, and drank our own Urine, till our Bodies were ſo dried up, that

we could make no more: whereupon, one of our company being quite ſpent, died, whom we heaved over-board; and a while after, a ſecond was grown ſo feeble, that he laid himſelf along in the Boat, ready to yield up the Ghoſt. But in this extremity, it pleaſed God that I kenned this Iſland afar off, and thereupon encouraged the dying man to rouſe up himſelf with hopes of Life: and accordingly, upon this good news, he raiſed himſelf up, and by and by our Boat was caſt upon this Iſland, and ſplit againſt a Rock.

Now were we in a more wretched condition, than if being ſwallowed up by the Sea, we had been delivered out of the extremities we were now in for want of Meat and Drink. Yet the Lord was pleaſed to make ſome Proviſion for us; for on the Iſland we took ſome *Sea-mews*, which we did eat raw: we found alſo in the holes of the Rocks, upon the Sea-ſide, ſome Eggs: and thus had we (through God's good Providence) wherewithal to ſubſiſt, as much as would keep us from ſtarving: but what we thought moſt inſupportable, was thirſt, in regard that the place afforded no freſh water, but what fell from the Clouds, and was lett in certain Pits, which Time had made in the Rock. Neither could we have this at all ſeaſons, by reaſon that the Rock being ſmall and lying low, in ſtormy weather the Waves daſhed over it, and filled the Pits with Salt-water.

When they came firſt upon the Iſland, about the midſt of it, they found two long Stones pitched in the ground, and a third laid upon them, like a Table, which they judged to have been ſo placed by ſome Fiſhermen, to dry their Fiſh upon, and under this they lay in the Nights, till with ſome Boards of their Boat they made a kind of a Hut to be a ſhelter for them

them. In this Condition they lived together for the ſpace of about ſix Weeks, comforting one another, and finding ſome eaſe in their common Calamity; till at laſt, one of them being left alone, the Burden became almoſt inſupportable: for, one day awaking in the morning, he miſſed his Fellow, and getting up, he went calling and ſeeking all the Iſland about for him: but, when he could by no means find him, he fell into ſuch deſpair, that he oft reſolved to have caſt himſelf down into the Sea, and ſo to put a final period to that Affliction, whereof he had endured but the one half, whilſt he had a Friend that divided it with him. What became of his Comrade he could not gueſs; whether Deſpair forced him to that extremity, or whether getting up in the Night, not fully awake, he fell into the Sea; but rather thought that thorough Careleſneſs he fell from the Rock as he was looking for Birds Eggs, for he had diſcerned no Diſtraction in him, neither could he imagine that he ſhould on a ſudden fall into that Deſpair, againſt which he had ſo fortified himſelf by frequent and fervent Prayer. And his loſs did ſo affect the Survivor, that he oft took his Beer, with a purpoſe to have leaped from the Rocks into the Sea; yet ſtill his Conſcience ſtopped him, ſuggeſting to him, that if he did it he ſhould be utterly damned for his ſelf-Murther.

Another Affliction alſo befell him, which was this: His only Knife, wherewith he cut up the *Sea Dogs* and *Sea Mews*, having a bloody Cloath about it, was carried away (as he thought) by ſome Fowl of Prey, ſo that not being able to kill any more, he was reduced to this Extremity, with much difficulty to get out of the Boards of his Hut, a great Nail, which he made ſhift ſo to ſharpen upon the Stones,

that it ſerved him inſtead of a Knife. When Winter came on, he endured the greateſt Miſery imaginable; for, many times the Rock and his Hut were ſo covered with Snow that it was not poſſible for him to go abroad to provide his Food; which Extremity put him upon this Invention; He put out a little Stick at the Crevice of his Hut, and baiting it with a little *Sea Dogs* Fat, by that means he got ſome *Sea Mews*, which he took with his hand from under the Snow, and ſo kept himſelf from ſtarving: in this ſad and ſolitary Condition he lived for about eleven Months, expecting therein to end his days, when God's gracious Providence ſent this Ship thither, which delivered him out of the greateſt Miſery that ever Man was in. The Maſter of the Ship commiſerating his deplorable Condition, treated him ſo well, that within a few days he was quite another Creature; and afterwards he ſet him a ſhore at *Derry* in *Ireland*, and ſome time after ſaw him at *Dublin*, where ſuch as heard what had happened unto him, gave him Money wherewithall to return into his Native Country of *England*.

A ſtrange Adventure of ſome Engliſh-*men in the recovery of their own Freedom, and a Ship called the* Exchange *of* Briſtol, *from the* Turkiſh *Pirates of* Argier: *Publiſhed by* John Rawlins *one of the Actors thereof.*

IN the Year 1621, the firſt of *November*, there was one *John Rawlins*, born in *Rocheſter*, and dwelling three and twenty Years in *Plimouth*, employed to the Streight of *Gibralter*, by Mr. *Richard* and *Stephen Treviles*,

Treviles, Merchants of *Plimouth*, and fraighted in a Bark called the *Nicholas* of *Plimouth*, of the burden of forty Tun, which had alſo in her Company another Ship of *Plimouth*, called the *George Bonaventure*, of ſeventy Tun Burden or thereabout; which by reaſon of her Greatneſs beyond the other, I will name the *Admiral*, and *John Rawlin's* Bark ſhall (if you pleaſe) be the *Vice-Admiral*. Theſe two, according to the time of the Year, had a fair Paſſage, and by the eighteenth of the ſame month came to a place at the entring of the Streights, named *Trafflagar*; but the next morning, being in the ſight of *Gibralter*, at the very Mouth of the Streights, the Watch deſcryed five Sail of Ships, who as it ſeemed, uſed all the means they could to come near us; and we (as we had cauſe) uſed the ſame means to go as far from them: yet did their *Admiral* take in both his Top-Sails, that either we might not ſuſpect them, or that his own Company might come up the cloſer together: at laſt, perceiving us *Chriſtians*, they fell from Devices to apparent diſcovery of Hoſtility, and making out againſt us; we again ſuſpecting them Pirates, took our courſe to eſcape from them, and made all the Sail we poſſibly could for *Terriff* or *Gibralter*: but all we could do could not prevent their approach; for ſuddenly one of them came right over againſt us to Wind-ward, and ſo fell upon our Quarter; another came upon our Luffe, and ſo threatned us there, and at laſt all five chaſed us, making great ſpeed to ſurprize us.

Their *Admiral* was called *Callfater*, having upon her main Top-Sail two top-gallant Sails, one above another. But whereas we thought them all five to be *Turkiſh* Ships of War, we afterwards underſtood, that two of them were their Prizes, the one a ſmall

Ship of *London*, the other of the Weſt-Country, that came out of the *Quaktath* laden with Figs, and other Merchandiſe, but now ſubject to the Fortune of the Sea, and the Captivity of Pirates. But to our buſineſs; three of theſe Ships got much upon us, and ſo much, that e're half the day was ſpent, the *Admiral*, who was the beſt Sailer, fetch'd up the *George Bonaventure*, and made Booty of it. The *Vice-Admiral* again being neareſt unto the leſſer Bark, whereof *John Rawlins* was Maſter, ſhewed him the force of a ſtronger Arm, and by his *Turkiſh* Name, called *Villa-Riſe*, commanded him in like ſort to ſtrike his Sails, and ſubmit to his Mercy; which not to be gain-ſayed nor prevented was quickly done: and ſo *Rawlins* with his Bark was taken, although the *Rear-Admiral*, being the worſt Sailer of the three, called *Reggipriſe*, came not in till all was done.

The ſame day, before night, the *Admiral*, either loth to peſter himſelf with too much Company, or ignorant of the Commodity was to be made by the Sale of *Engliſh* Priſoners, or daring not to truſt them in his Company, for fear of Mutinies, and exciting others to Rebellion; ſet twelve Perſons who were in the *George Bonaventure* on the Land, and divers other *Engliſh* whom he had taken before, to try their Fortunes in an unknown Country. But *Villa-Riſe*, the *Vice-Admiral*, that had taken *John Rawlins*, would not ſo diſpence with his Men, but commanded him and five more of his Company to be brought aboard his Ship, leaving in his Bark three men and his Boy, with thirteen *Turks* and *Moors*, who were queſtionleſs ſufficient to over-maſter the other, and direct the Bark to Harbour. Thus they ſailed directly for *Argier*; but the Night following followed them with a great Tempeſt and foul Weather, which ended

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not without ſome effect of a Storm: for they loſt the ſight of *Rawlins*'s Bark called the *Nicholas*, and in a manner loſt themſelves, though they ſeemed ſafe a Ship-board, by fearful conjecturing what ſhould become of us: at laſt, by the 22 of the ſame month, they (or we, chuſe you whether) arrived at *Argier*, and came in Safety within the Mould, but found not our other Bark there; nay, though we earneſtly enquired after the ſame, yet heard we nothing to our Satisfaction; but much matter was miniſtred to our Diſcomfort and Amazement. For, although the Captain and our Over-ſeers were loth we ſhould have any Conference with our Country men, yet did we adventure to inform our ſelves of the preſent Affairs both of the Town and the Shipping: ſo that finding many *Engliſh* at work in other Ships, they ſpared not to tell us the danger we were in, and the miſchiefs we muſt needs incur, as being ſure if we were not uſed like Slaves, to be ſold as Slaves: for there had been five hundred brought into the Market for the ſame purpoſe, and above a hundred handſome Youths compelled to turn *Turks*, or made ſubject to more vile Proſtitutions, and all *Engliſh*: yet, like good *Chriſtians*, they bid us be of good cheer, and comfort our ſelves in this, that God's Tryals were gentle Purgations, and theſe Croſſes were but to cleanſe the Droſs from the Gold, and bring us out of the Fire again more clear and lovely. Yet I muſt needs confeſs, that they afforded us Reaſon for this Cruelty, as if they determined to be revenged of our laſt attempt to fire their Ships in the Mould; and therefore proteſted to ſpare none whom they could ſurpriſe and take alive, but either to ſell them for Money, or torment them to ſerve their own Turns. Now their Cuſtoms and Uſages in both theſe was in this manner.

Firſt, concerning the firſt, The *Baſhaw* had the over-ſeeing of all Priſoners, who were preſented unto him at their firſt coming into the Harbour, and ſo choſe one out of every eight for a Preſent or Fee to himſelf: the reſt were rated by the Captains, and ſo ſent to the market to be ſold; whereat, if either there were repining, or any withdrawing back, then certain *Moors* and Officers attended either to beat you forward, or thruſt you into the ſides with Goads. And this was the manner of the ſelling of Slaves.

Secondly, concerning their enforcing them either to turn *Turks*, or to attend their Filthineſs and Impieties, although it would make a Chriſtians Heart bleed to hear of the ſame, yet muſt the Truth not be hid, nor the Terror left untold. They commonly lay them on their naked Backs or Bellies, beating them ſo long till they bleed at the Noſe and Mouth, and if yet they continue conſtant, then they ſtrike the Teeth out of their Heads, pinch them by their Tongues, and uſe many other ſort of Tortures to convert them; nay, many times they lay them their whole length in the Ground, like a Grave, and ſo cover them with Boards, threatning to ſtarve them if they will not turn; and ſo many, even for fear of Torment and Death, make their Tongues betray their Hearts to a moſt fearful Wickedneſs, and ſo are circumciſed with new Names, and brought to confeſs a new Religion. Others again, I muſt confeſs, who never knew any God but their own ſenſual Luſts and Pleaſures, thought that any Religion would ſerve their Turns, and ſo for Preferment or Wealth very voluntarily renounced their Faith, and became *Renegadoes* in deſpight of any Counſel which ſeemed to intercept them. And this was the firſt News we encountered with at our coming firſt to *Algier*.

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The 26 of the ſame month, *John Rawlins* his Bark with his other three Men and a Boy, came ſafe into the Mould, and ſo were put all together to be carried before the *Baſhaw*, but that they took the Owners Servant, and *Rawlins*'s Boy, and by Force and Torment compelled them to turn *Turks*; then were they in all ſeven *Engliſh*, beſides *John Rawlins*, of whom the *Baſhaw* took one, and ſent the reſt to their Captains, who ſet a Valuation upon them, and ſo the Souldiers hunted us like Dogs into the Market, where, as men ſell Hacknies in *England*, we were toſſed up and down to ſee who would give moſt for us; and although we had heavy Hearts, and looked with ſad Countenances, yet many came to behold us, ſometimes taking us by the Hand, ſometimes turning us round about, ſometimes feeling our Brawns and naked Arms; and ſo beholding our Prices written in our Breaſt, they bargained for us accordingly, and at laſt we were all ſold, and the Souldiers returned with the Money to their Captains.

John Rawlins was the laſt who was ſold, by reaſon of his lame hand, and bought by the Captain that took him, even that Dog *Villa Riſe*, who better informing himſelf of his Skill fit to be a Pilot, and his Experience to be an Over-ſeer, bought him and his Carpenter at very eaſie Rates: for, as we afterwards underſtood by divers *Engliſh Renegadoes*, he paid for *Rawlins* but one hundred and fifty Dooblets, which make of *Engliſh* Money ſeven Pounds ten Shillings. Thus was he and his Carpenter with divers other Slaves, ſent into his Ship to work, and employed about ſuch Affairs as belonged to the well-rigging and preparing the ſame. But the villanous *Turks* perceiving his lame hand, and that he could

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not perform ſo much as other Slaves, quickly complained to their Patron, who as quickly apprehended the Inconvenience; whereupon he ſent for him the next day, and told him he was unſerviceable for his preſent purpoſe, and therefore unleſs he could procure him fifteen pound of the *Engliſh* there for his Ranſome, he would ſend him up into the Country, where he ſhould never ſee *Chriſtendom* again, and endure the Extremity of a miſerable Baniſhment.

But ſee how God worketh all for the beſt, for the good of his Servants, and confoundeth the preſumption of Tyrants, fruſtrating their Purpoſes, to make his Wonders known to the Sons of Men, and relieves his People when they leaſt think of Succour and Releaſment. Whilſt *John Rawlins* was thus terrified with the dogged Anſwer of *Villa-Riſe*, the *Exchange of Briſtol*, a Ship formerly ſurprized by the Pirates, lay all unrigged in the Harbour; till at laſt, one *John Goodale*, an *Engliſh Turk*, with his Confederates, underſtanding ſhe was a good Sailer, and might be made a proper Man of War, bought her from the *Turks* that took her, and prepared her for their own purpoſe. Now the Captain that ſet them on work was alſo an *Engliſh Renegado*, by the name of *Rametham Riſe*, but by his Chriſtian Name *Henry Chandler*, who reſolved to make *Goodale* Maſter over her; and becauſe they were both *Engliſh Turks*, having the Command notwithſtanding of many *Moors* and *Turks*, they concluded to have all *Engliſh* Slaves to go in her, and for their Gunners *Engliſh* and *Dutch Renegadoes*; and ſo they agreed with the Patrons of nine *Engliſh* and one *French* Slave for their Ranſoms, who were preſently employed to rig and furniſh the Ship for a Man of War: while they were thus buſi-

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ed, two of *John Rawlins*'s Men, who were taken with him, were alſo taken up to ſerve in this Man of War, their names *James Roe* and *John Davies*, the one dwelling in *Plimouth*, and the other in *Foy*, where the Commander of the Ship was alſo born; by which occaſion they came acquainted, ſo that both the Captain and the Maſter promiſed them good Uſage, upon the good Service they ſhould perform in the Voyage; and withall demanded of him if he knew of any *Engliſh* man to be bought that could ſerve them as a Pilot, both to direct them out of Harbour, and conduct them in their Voyage: for in Truth neither was the Captain a Mariner, nor any *Turk* in her of Sufficiency to diſpoſe of her thorough the *Streights* in ſecurity, nor oppoſe any Enemy that ſhould hold it out bravely againſt them. *Davies* quickly replyed, that as far as he underſtood, *Villa-Riſe* would ſell *John Rawlins*, his Maſter and Commander of the Bark which was taken, a man ſufficient every way for Sea Affairs, being of great Reſolution and good Experience; and for all he had a lame hand, yet had he a ſound Heart and noble Courage for any Adventure.

When the Captain underſtood thus much, he employed *Davies* to ſearch for *Rawlins*, who at laſt lighting upon him, asked if the *Turk* would ſell him? *Rawlins* ſuddenly anſwered, that by reaſon of his lame hand he was willing to part with him; but becauſe he had diſburſed Money for him he would gain ſomething by him, and ſo prized me at three hundred Dooblets, which amounteth to fifteen pounds *Engliſh*; which I muſt procure, or incur ſorer Indurances. When *Davies* had certified thus much, the *Turks* a Ship-board conferred about the matter, and the Maſter, whoſe Chriſtian Name was *John Goodale*,

Goodale, joyned with two *Turks* who were conſorted with him, and disburſed a hundred Dooblets a piece and ſo bought him of *Villa-Riſe*, ſending him into the ſaid Ship called the *Exchange of Briſtol*, as well to ſuperviſe what had been done, as to order what was left undone, but eſpecially to fit the Sails, and to accommodate the Ship; all which *Rawlins* was very careful and indulgent in, not yet thinking of any peculiar Plot of Deliverance, more than a general deſire to be freed from this *Turkiſh* Slavery and Abuſes.

By the ſeventh of *January* the Ship was prepared with twelve good caſt Pieces, and all manner of Munition and Proviſion which belonged to ſuch a purpoſe, and the ſame day haled out of the Mould of *Argier*, with this Company, and in this manner.

There were in her ſixty three *Turks* and *Moors*, nine *Engliſh* Slaves, and one *French*, four *Hollanders* that were Free-men, to whom the *Turks* promiſed one Priſe or other, and ſo to return to *Holland*; or, if they were diſpoſed to go back again for *Argier*, they ſhould have great Reward, and no Enforcement offered, but continue as they would, both their Religion and Cuſtoms: and for their Gunners they had two of our Souldiers, one *Engliſh* and one *Dutch Renegado*; and thus much for the Company. For the manner of ſetting out, it was as uſual as in other Ships, but that the *Turks* delighted in the oſtentous bravery of their Streamers, Banners, and Top-Sails; the Ship being a handſome Ship, and well built for any Purpoſe. The Slaves and *Engliſh* were employed under Hatches about the Ordnance, and other works of Order and accommodating of themſelves: all which, *John Rawlins* marked, as ſuppoſing

ſing it an intolerable Slavery to take ſuch Pains, and be ſubject to ſuch Dangers, and ſtill to enrich other Men, and maintain their voluptuous Filthineſs and Lives, returning themſelves as Slaves, and living worſe than their Dogs amongſt them. Whereupon, he burſt out into theſe or ſuch like abrupt Speeches, *O helliſh Slavery to be thus ſubject to Dogs! Oh! God ſtrengthen my Heart and Hand, and ſomething ſhall be done to eaſe us of theſe Miſchiefs, and deliver us from theſe cruel* Mahumetan *Dogs.* The other Slaves pitying his Diſtraction (as they thought) bad him ſpeak ſoftly leſt they ſhould all fare the worſe for his Diſtemperature; the worſe, (quoth *Rawlins*) what can be worſe? I will either attempt my Deliverance at one time or another, or periſh in the Enterprize: but, if you would be contented to hearken after a Releaſe, and joyn with me in the Action, I would not doubt of facilitating the ſame, and ſhew you a way to make your Credits thrive by ſome work of Amazement, and augment your Glory in purchaſing your Liberty. I prethee be quiet (ſaid they again) and think not of Impoſſibilities: yet, if you can but open ſuch a door of Reaſon and Probability, that we be not condemned for deſperate and diſtracted Perſons, in pulling the Sun as it were out of the Firmament, we can but ſacrifice our Lives, and you may be ſure of Secrecy and Taciturnity.

The fifteenth of *January*, the morning Water brought us near *Cape de Gatt*, hard by the Shore, we having in our Company a ſmall *Turkiſh* Ship of War that followed us out of *Argier* the next day, and now joyning with us, gave us notice of ſeven ſmall Veſſels, ſix of them being *Sattees*, and one *Pollack*, who very quickly appeared in ſight, and ſo we made toward them: but having more advantage of the *Pollack*,

lack than the reſt, and loth to loſe all, we both fetch'd her up, and brought her paſt hope of Recovery; which when ſhe perceived, rather than ſhe would voluntarily come into the Slavery of theſe *Mahumetans*, ſhe ran her ſelf a ſhore, and ſo all the men forſook her; we ſtill followed as near as we durſt, and for fear of ſplitting, let fall our Anchors, making out both our Boats, wherein were many Muſqueteers, and ſome *Engliſh* and *Dutch Renegadoes*, who came aboard home at their *Conge*, and found three Pieces of Ordnance, and four Murtherers; but they ſtrait-way threw them all over-board to lighten the Ship, and ſo they got her off, being laden with Hides, and Logwood for dying, and preſently ſent her to *Argier*, taking nine *Turks* and one *Engliſh* Slave out of one Ship, and ſix out of the leſs, which we thought ſufficient to man her.

In the rifling of this *Catelaynia* our *Turks* fell at variance one with another, and in ſuch a manner, that we divided our ſelves, the leſs Ship returned to *Argier*, and our *Exchange* took the opportunity of the Wind, and plyed out of the *Streights*, which rejoyced *John Rawlins* very much, as reſolving on ſome Stratagem when opportunity ſhould ſerve: in the mean while the *Turks* began to murmur, and would not willingly go into the *Marr Granada*, as the Phraſe is amongſt them, notwithſtanding the *Moors* being very ſuperſtitious, were contented to be directed by their *Hoſhea*, who with us ſignifieth a Witch, and is of great Account and Reputation amongſt them, as not going in any great Veſſel to Sea without one, and obſerving whatſoever he concludeth out of his Divination: The Ceremonies he uſeth are many, and when they come into the Ocean, every ſecond or third Night he maketh his Con-

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juration; he beginneth and endeth with Prayer, uſing many Characters, and calling upon God by divers Names, yet at this time all that he did conſiſted in theſe Particulars.

Upon the ſight of two great Ships, and as we were afraid, chaſing us, being ſuppoſed to be *Spaniſh* men of War, a great ſilence is commanded in the Ship, and when all is done, the Company giveth as great a Shreik, the Captain ſtill coming to *John Rawlins*, and ſometimes making him take in all his Sails, and ſometimes cauſing him to hoyſe them all out, as the Witch findeth by his Book and Preſages: then have they two Arrows and a Curtle-axe, lying upon a Pillow naked; the Arrows are one for the *Turks* and the other for the Chriſtians; then the Witch readeth, and the Captain or ſome other taketh the Arrows in their hand by the Heads, and if the Arrow for the *Chriſtians* cometh over the head of the Arrow for the *Turks*, then do they advance their Sails, and will not endure the Fight whatſoever they ſee: but if the Arrow of the *Turks* is found, in the opening of the hand, upon the Arrow of the *Chriſtians*, then will they ſtay and encounter with any Ship whatſoever; the Curtle-axe is taken up by ſome Child that is innocent, or rather ignorant of the Ceremony, and ſo laid down again; then do they obſerve whether the ſame ſide is uppermoſt which lay before, and ſo proceed accordingly.

They alſo obſerve Lunaticks and Changelings, and the Conjurer writeth down their Sayings in a Book, groveling on the Ground, as if he whiſper'd to the Devil to tell him the Truth, and ſo expoundeth the Letter as it were by Inſpiration. Many other fooliſh Rites they have, whereon they do dote as fooliſhly.

Whilſt

Whilſt he was buſied, and made Demonſtration that all was finiſhed, the People in the Ship gave a great Shout, and cryed out, a Sail, a Sail, which at laſt was diſcovered to be another Man of War of *Turks*; for he made towards us, and ſent his Boat aboard us, to whom our Captain complained, that being becalmed by the Southern Cape, and having made no Voyage, the *Turks* denied to go any farther Northwards; but the Captain reſolved not to return to *Argier*, except he could obtain ſome prize worthy his endurances, but rather to go to *Salle* and ſell his Chriſtians to victual his Ship; which the other Captain apprehended for his honour, and ſo perſwaded the *Turks* to be obedient unto him; whereupon followed a Pacification amongſt us, and ſo that *Turk* took his courſe for the *Streights*, and we put up Northward, expecting the good hour of ſome beneficial Booty.

All this while our Slavery continued, and the *Turks* with inſulting Tyranny ſet us ſtill on work in all baſe and ſervile actions, adding ſtripes and inhumane revilings, even in our greateſt labour; whereupon *John Rawlins* reſolved to obtain his Liberty, and ſurprize the Ship, providing Ropes, with broad ſpikes of Iron, and all the Iron Crows, with which he knew a way, upon conſent of the reſt, to ram up, or tye faſt their Scuttles, Gratings, and Cabbins; yea, to ſhut up the Captain himſelf, with all his Conſorts, and ſo to handle the matter, that upon the Watch-word given, the *Engliſh* being Maſters of the Gun-room, Ordnance, and Powder, they would either blow them into the Air, or kill them as they adventured to come down one by one, if they ſhould by any chance open their Cabbins. But becauſe he would proceed the better in his Enterprize, as he had ſomewhat abruptly diſcover'd

ver'd himſelf to the nine *Engliſh* Slaves, ſo he kept the ſame diſtance with the four *Hollanders*, that were free-men; till finding them coming ſomewhat toward him, he acquainted them with the whole Conſpiracy, and they, affecting the Plot, offer'd the Adventure of their Lives in the buſineſs: then very warily he undermined the *Engliſh Renegado*, which was the Gunner, and three more, his Aſſociates, who at firſt ſeemed to retract: Laſt of all were brought in the *Dutch Renegadoes*, who were alſo in the Gunner-room, for always there lay twelve there, five *Chriſtians*, and ſeven *Engliſh* and *Dutch Turks*; ſo that when another Motion had ſettled their Reſolutions, and *John Rawlins* his Conſtancy had put new Life as it were in the matter, the four *Hollanders* very honeſtly, according to their Promiſe, founded the *Dutch Renegadoes*, who with eaſie Perſuaſion gave their Conſent to ſo brave an Enterprize; whereupon *John Rawlins* not caring whether the *Engliſh* Gunners would yield or no, reſolved in the Captain's morning Watch to make the Attempt. But, you muſt underſtand, that where the *Engliſh* Slaves lay, there hung up always four or five Crows of Iron, being ſtill under the Carriages of the Pieces; and when the time approached, being very dark, becauſe *John Rawlins* would have his Crow of Iron ready, as other things were, and other men prepared in their ſeveral places; in taking it out of the Carriage, by chance it hit on the ſide of the Piece, making ſuch a noiſe, that the Souldiers hearing it awaked the *Turks*, and bid them come down; whereupon, the Boat-ſwain of the *Turks* deſcended with a Candle, and preſently ſearched all the Slaves places, making much ado of the matter; but finding neither Hatchet nor Hammer, nor any thing elſe to move ſuſpicion

of the Enterprize, more than the Crow of Iron, which lay slipped down under the Carriages of the Pieces, they went quietly up again, and certified the Captain what had chanced, who satisfied himself that it was a common thing to have a Crow of Iron slip from his place. But by this occasion we made stay of our Attempt, yet were resolved to take another or a better opportunity.

For we sailed still more North-ward, and *Rawlins* had more time to tamper with his Gunners, and the rest of the *English Renegadoes*, who very willingly, when they considered the matter, and perpended the Reasons, gave way unto the Project, and with a kind of Joy seemed to entertain the Motives; only they made a stop at the first Onset who should begin the Enterprise, which was no way fit for them to do, because they were no Slaves, but Renegadoes, and so had always beneficial Entertainment amongst them; but when it was once put in practice they would be sure not to fail them, but venture their Lives for God and their Country. But once again he is disappointed, and a suspicious Accident brought him to recollect his Spirits anew, and study on the danger of the Enterprise: thus it was; After the Renegado Gunner had protested Secrecy by all that might induce a man to bestow some Belief upon him, he presently went up the Scuttle, but stayed not aloft a quarter of an hour, nay, he came sooner down, and in the Gunner-room sat by *Rawlins*, who tarried for him where he left him; he was no sooner placed, and entered into some Conference, but there entered into the place a furious *Turk*, with his Knife drawn, and presented it to *Rawlins*'s Body, who verily supposed he intended to kill him, as suspicious that the Gunner had discover'd something; whereat

Rawlins

Rawlins was much moved, and ſo haſtily asked what the matter meant, or whether he would kill him or no? Obſerving his Countenance, and according to the nature of Jealouſie, conceiting that his colour had a paſſage of Change, whereby his ſuſpicious Heart condemned him for a Traytor; but that at more leiſure he ſware the contrary, and afterward proved faithful and induſtrious in the Enterprize: and for the preſent he anſwered *Rawlins* in this manner, No Maſter, be not afraid, I think he doth but jeſt: with that *John Rawlins* gave back a little, and drew out his Knife, ſtepping alſo to the Gunner's Sheath and taking out his, whereby he had two Knives to one, which when the *Turk* perceived, he threw down his Knife ſaying he did but jeſt with him. But (as I ſaid) when the Gunner perceived *Rawlins* took it ſo ill, he whiſper'd ſomething in his Ear, that at laſt ſatisfied him, calling Heaven to witneſs, that he never ſpake word of the Enterprize, nor ever would, either to the prejudice of the Buſineſs or danger of his Perſon; notwithſtanding, *Rawlins* kept the Knives in his Sleeves all night, and was troubled for that he had made ſo many acquainted with an Action of ſuch Importance; but the next day, when he perceived the Coaſt clear, and that there was no cauſe of further fear, he ſomewhat comforted himſelf.

All this while *Rawlins* drew the Captain to lye for the Northern Cape, aſſuring him, that thereby he ſhould not miſs Purchaſe, which accordingly fell out as a Wiſh would have it; but his Drift was, in truth, to draw him from any Supply or Second of *Turks*, if God ſhould give way to their Enterprize or ſucceſs to their Victory; yet for the preſent, (the ſixth of *February*) being twelve Leagues from the Cape, we deſcryed a Sail, and preſently took the advan-

tage of the Wind in chaſing her, and at laſt fetch'd her up, making her ſtrike all her Sails, whereby we knew her to be a Bark belonging to *Tor Bay* near *Dartmouth*, that came from *Aucrare* laden with Salt: 'ere we had fully diſpatched, it chanced to be foul Weather, ſo that we could not, or at leaſt would not make out our Boat, but cauſed the Maſter of the Bark to let down his, and come aboard with his Company, being in the Bark but nine Men and one Boy; and ſo the Maſter leaving his Mate with two Men in the ſame, came himſelf with five Men and the Boy unto us; whereupon, our *Turkiſh* Captain ſent ten *Turks* to man her, amongſt whom were two *Dutch* and one *Engliſh Renegado*, who were of our Confederacy, and acquainted with the Buſineſs.

But when *Rawlins* ſaw this partition of his Friends, before they could hoyſe out their Boat for the Bark, he made means to ſpeak with them, and told them plainly, that he would proſecute the matter either that Night or the next, and therefore whatſoever came of it they ſhould acquaint the *Engliſh* with his Reſolution, and make towards *England*, bearing up the Helm while the *Turks* ſlept, and ſuſpected no ſuch matter; for by God's Grace, in his firſt Watch about Mid-night, he would ſhew them a Light by which they might underſtand that the Enterprize was begun, or at leaſt in a good forwardneſs for the Execution: and ſo the Boat was let down, and they came to the Bark of *Tor Bay*, where the Maſter's Mate being left (as before you have heard) quickly apprehended the matter, and heard the Diſcourſe with Amazement; but time was precious, and not to be ſpent in diſputing or caſting of Doubts, whether the *Turks* that were with them were able to maſter them or no, being ſeven to ſix, conſidering they had

had the Helm of the Ship, and the *Turks* being Souldiers and ignorant in Sea Affairs, could not diſcover whether they went to *Argier* or no; or if they did, they reſolved by *Rawlins*'s Example to cut their Throats, or caſt them over-board: and ſo I leave them to make uſe of the *Renegado*'s Inſtructions, and return to *Rawlins* again.

The Maſter of the Bark of *Tor-Bay*, and his Company, were quickly ſearched, and as quickly pillaged, and diſmiſſed to the Liberty of the Ship, whereby *Rawlins* had leiſure to entertain him with the lamentable News of their Extremities, and in a Word, of every particular which was befitting to the purpoſe: yea, he told him, that that Night he ſhould loſe the ſight of them, for they would make the Helm for *England*, and he would that Night and evermore pray for their good Succeſs and ſafe Deliverance.

When the Maſter of *Tor-Bay* Bark had heard him out, and that his Company were Partakers of his Story, they became all ſilent, not either diffident of his Diſcourſe, or afraid of the Attempt, but reſolved to aſſiſt him: yet to ſhew himſelf an underſtanding man, he demanded of *Rawlins* what Weapons he had, and in what manner he would execute the Buſineſs? To which he anſwered, that he had Ropes and Iron-Hooks to make faſt the Scuttels, Gratings, and Cabbins; he had alſo in the Gunner-room two Curtle-Axes, and the Slaves had five Crows of Iron before them; beſides, in the ſcuffling they made no queſtion of ſome of the Souldiers Weapons: then for the manner, he told them they were ſure of the Ordnance, the Gunner-room, and the Powder, and ſo blocking them up, would either kill them as they came down, or turn the Ordnance againſt the Cabbins, or blow them into the Air by one Stratagem or

other: and thus were they contented on all sides, and resolved to the Enterprize.

The next Morning, being the *7th* day of *February*, the Prize of *Tor-Bay* was not to be seen or found; whereat the Captain began to storm and swear, commanding *Rawlins* to search the Seas up and down for her, who bestowed all that day in the business, but to little purpose: whereupon, when the Humour was spent, the Captain pacified himself, as conceiting he should sure find her at *Argier*; but by the Permission of the Ruler of all Actions, that *Argier* was *England*, and all his Wickedness frustrated: for *Rawlins* being now startled least he should return in this humour for the *Streights*, the eighth of *February* went down into the Hold, and finding a great deal of Water below, told the Captain of the same; adding, that it did not come to the Pump, which he did very politickly, that he might remove the Ordnance; for, when the Captain ask'd him the reason, he told him the Ship was too far after the Head; then he commanded to use the best means he could to bring her in order: sure then, quoth *Rawlins*, we must quit our Cables, and bring four Pieces of Ordnance after, and that would bring the Water to the Pump, which was presently put in practice: so the Pieces being usually made fast thwart the Ship, we brought two of them with their Mouths right before the Bitticle, and because the *Renegado Flemmings* would not begin, it was thus concluded; that the Ship having three Decks, we that did belong to the Gunner-room should be all there, and break up the lower Deck; the *English* Slaves, who always lay in the middle Deck, should do the like, and watch the Scuttels: *Rawlins* himself prevailed with the Gunner for so much Powder as should prime the Pieces, and so told them all there was no bet-

better Watch-Word nor means to begin, than upon the Report of the Piece to make a Cry and Shriek, for God and King *James*, and St. *George* for *England*.

When all things were prepared, and every man reſolved, as knowing what he had to do, and the hour when it ſhould happen to be two in the Afternoon: *Rawlins* adviſed the Maſter Gunner to ſpeak to the Captain that the Souldiers might attend on the Poop, which would bring the Ship after; to which, the Captain was very willing; and upon the Gunner's Information, the Souldiers got themſelves to the Poop, to the number of twenty, and five or ſix went into the Captains Cabbin, where always lay divers Curtle-axes, and ſome Targets, and ſome fell to work to pump the Water, and carried the matter fairly till the next day, which was ſpent as the former, being the ninth of *February*, and as God muſt have the Praiſe, ſo the Triumph of our Victory.

For by that time all things were prepared, and the Souldiers got upon the Poop, as the day before; to avoid Suſpicion, all that did belong to the Gunner-room went down, and the Slaves in the middle Deck attended their Buſineſs, ſo that we may caſt up our Account in this manner, firſt, nine *Engliſh* Slaves beſides *John Rawlins*, five of the *Tor-Bay* men, and one Boy; four *Engliſh Renegadoes*, and two *French*, and two *Hollanders*, in all four and twenty and a Boy; ſo that lifting up our Hearts and Hands to God for the ſucceſs of the Buſineſs, we were wonderfully encouraged, and ſetled our ſelves till the report of the Piece gave us warning of the Enterprize. Now you muſt conſider, that in this Company were two of *Rawlins*'s Men, *James Roe* and *John Davies*, whom he brought out of *England*, and whom the

Fortune of the Sea brought into the ſame Predicament vvith their Maſter. Theſe vvere employed about Noon to prepare their Matches, vvhilſt all the *Turks*, or at leaſt moſt of them, ſtood on the Poop, to weigh down the Ship as it vvere, to bring the Water forvvard to the Pump; the one brought his Match lighted between two Spoons, the other brought his in a little piece of a Can; and ſo in the Name of God, the *Turks* and *Moors* being placed as you have heard, and five and forty in number: *Rawlins* having proined the Touch-holes, *James Roe* gave Fire to one of the Pieces, about tvvo of the Clock in the After-noon, and the Confederates upon the Warning ſhouted moſt chearfully. The Report of the Piece did tear and break down all the Bitticle, and Compaſſes, and the Noiſe of the Slaves made all the Souldiers amazed at the matter, till ſeeing the Quarter of the Ship rent, and feeling the whole Body to ſhake under them: underſtanding the Ship was ſurprized, and the Attempt tended to their utter Deſtruction, never Bear robb'd of her Whelps, was ſo fell and mad; for they not onely called us Dogs, and cryed out *Vſance de Lamair*, which is as much as to ſay, the Fortune of the Wars, but attempted to tear up the Plancks, ſetting on vvork Hammers, Hatchets, Knives, the Oars of the Boat, the Boat-hook, their Curtle-Axes, and vvhat elſe came to hand, beſides Stones and Bricks in the Cook Room: all which, they threw amongſt us, attempting ſtill to break up the Hatches and Boards of the Steering, not deſiſting from their former Execrations and horrible Blaſphemies and Revilings.

When *John Rawlins* perceived them ſo violent, and underſtood how the Slaves had cleared the Decks of all the *Turks* and *Moors* beneath, he ſet a Guard upon

on the Powder, and charged their own Muſquets againſt them, killing them from divers ſcout holes, both before and behind, and ſo leſſened their number, to the joy of all our hearts; whereupon they cried out, and called for the Pilot, and ſo *Rawlins*, with ſome to guard him, went to them, and underſtood them by their kneeling, that they cried for mercy, and to have their Lives ſaved, and they would come down, which he bade them do, and ſo they were taken one by one and bound, yea killed with their own Curtle-axes; which when the reſt perceived, they called us *Engliſh* Dogs, and reviled us with many opprobrious terms, ſome leaping over-board, crying, it was the chance of War; ſome were manacled, and ſo thrown over-board, and ſome were ſlain and mangled with the Curtle-axes, till the Ship was well cleared, and our ſelves aſſured of the Victory.

At the firſt report of our Piece, and hurly-burly in the Decks, the Captain was writing in his Cabbin, and hearing the noiſe, thought it ſome ſtrange accident, and ſo came out with his Curtle-Axe in his hand, preſuming by his Authority to pacifie the miſchief; But when he caſt his eyes upon us, and ſaw that we were like to ſurprize the Ship, he threw down his Curtle-Axe, and begged us to ſave his Life; intimating unto *Rawlins* how he had redeemed him from *Villa-Riſe*, and ever ſince admitted him to a place of Command in the Ship, beſides honeſt uſage in the whole courſe of the Voyage. All which *Rawlins* confeſſed, and at laſt condeſcended to Mercy, and brought the Captain and five more unto *England*. The Captain was called *Ramtham-Riſe*, but his Chriſtian name was *Henry Chandler*, and, as they ſay, a Chandlers Son in *Southwark*, *John Good-ale* was alſo an *Engliſh Turk*, *Richard Clark*, in Turkiſh, *Jafar*; *George Cook*, *Ramdam*;

dam; *John Brown*, *Mamme*; *William Winter*, *Muſtapha*: beſides all the Slaves and *Hollanders*, with other Renegadoes, who were willing to be reconciled to their true Saviour, as being formerly ſeduced with the hopes of Riches, Honour, Preferment, and ſuch like deviliſh Baits, to catch the Souls of mortal Men, and entangle Frailty in the Tarriers of horrible Abuſes, and impoſturing Deceit.

When all was done, and the Ship cleared of the dead Bodies, *John Rawlins* aſſembled his men together, and with one Conſent gave the Praiſe unto God, uſing the accuſtomed Service on Ship-board, and for want of Books lifted up their Voices to God, as he put into their Hearts, or renewed their Memories; then did they ſing a Pſalm; and laſt of all, embraced one another for playing the Men in ſuch a Deliverance, whereby our Fear was turned into Joy, and trembling Hearts exhilerated, that we had eſcaped ſuch inevitable Dangers, and eſpecially the Slavery and terror of Bondage, worſe than Death it ſelf. The ſame Night we waſhed our Ship, put every thing in as good Order as we could, repairing the broken Quarter, ſet up the Biticle, and bore up the Helm for *England*; where, by God's Grace and good guiding, we arrived at *Plimouth* the thirteenth of *February*, and were welcomed like the recovery of the loſt Sheep, or as you read of a loving Mother that runneth with Embraces to entertain her Son from a long Voyage, and eſcape of many Dangers.

As for the Bark that came from *Tor-Bay*, the next day after they left us (as you have heard) the three Renegadoes acquainted the Maſter's Mate and the two *Engliſh* in her, with *Rawlins*'s Determination, and that they themſelves would be true to them, and aſſiſt them in any Enterprize; then if the worſt came there

there were but ſeven to ſix: but, as it fell out, they had a more eaſie Paſſage than Turmoyl or Man-ſlaughter; for, they made the *Turks* believe the Wind was come fair, and that they were ſailing to *Argier*, till they came within ſight of *England*; which one of them amongſt the reſt diſcovered, ſaying plainly, that that Land was not *Cape Vincent*: Yes, ſaith he that was at the Helm, and you will be contented, and go down into the Hold, and trim the Salt over to Wind-ward, whereby the Ship may bear full Sail; you ſhall know and ſee more to morrow: whereupon five of them went down very orderly, the *Renegadoes* feigning themſelves aſleep, who preſently ſtart up, and with the help of the two *Engliſh*, nailed down the Hatches, whereat the principal amongſt them much repined, and began to grow into Choller and Rage, had it not quickly been over-paſſed; for one of them ſtep'd to him and daſh'd out his Brains: the reſt were brought to *Exceſter*, and there put in Goal, where they continued until Juſtice was executed upon them.

A remarkable Story of eight Men left in Green-land, Anno Chriſti, 1630. *with a Relation of their ſtrange Preſervation until the Ship's Return.*

IN the Year of our Lord, 1630. *May* the firſt, the *Muſcovy* Merchants of *London* ſent a Ship called the *Salutation* of *London*, for *Green-land*, which arrived there in Safety the eleventh of *June* following, together with two other Ships; all which were commanded by Captain *William Goodler*. The Ship wherein the Captain was, ſtayed at *Bell-ſound*; this of the *Salutation*,

tation, at the *Fore-land*; and the Captain meeting with ſtore of Whales, quickly made a great Voyage, and ſo ſent for the *Salutation*, to take in part of his Train-Oyl. By the way as they went to him, meeting with croſs Winds, the Maſter ſet eight of his Men on ſhore to kill ſome Veniſon, in a place where there uſed to be good ſtore. Theſe Men taking with them a Brace of Dogs, a Snap-hance, two Lances, and a Tinder-box, went on ſhore, and that day they laid fourteen good Deer upon the Ground; and then being weary, and the Night coming on, they betook themſelves to reſt, intending the next day to make an end of their Hunting, and to return to their Ship; but the next day proved foggy, and there was much Ice between the Shore and the Ship, and the Wind coming Southerly, the Ship was fain to ſtand ſo far off into the Sea to be clear of the Ice, that they loſt the ſight of her; and the Weather growing thicker and thicker they thought fit to hunt along the Shore to *Green-Harbour*, and there to ſtay aboard the Ship, till their own Ship ſhould come into the Port.

In this paſſage they killed eight Deer more, and ſo having laden their Shallop with Veniſon, they kept on their courſe to *Green-Harbour*; But when they came thither, they found, to their great aſtoniſhment, that the Ship was departed. Being thus fruſtrated of their expectation, and having but three dayes to the uttermoſt expiration of their limited time for their departure out of that Countrey, they thought it their beſt courſe to make all ſpeed poſſible to *Bell-ſound* to their Captain: and leſt delay ſhould prove dangerous, they lightened their Shallop by heaving their Venizon over-board into the Sea; and ſo they haſted all they might, and that night got half way; but the dark Fog increaſing, they were forced to come in a point of Land

Land till the next day at noon: At which time, the weather being clearer, they haſted forward; but having no Compaſs to direct their Courſe by, they wandred up and down ſo long till the Ships were departed. This filled them with fear and aſtoniſhment, knowing that neither Chriſtian nor Heathen had ever inhabited thoſe deſolate Climates: yea, they had heard that the Merchants had endeavoured, with profers of great Rewards, and of ſufficient Furniture, and proviſion of all things neceſſary, to hire ſome to undertake to winter in thoſe Parts, but could never meet with any that would adventure their Lives to ſo hazardous an undertaking. They had heard alſo, that the Company of *Muſcovy* Merchants had once procured the Reprieve of ſome Malefactors, condemned to death here in *England*, unto whom they promiſed Pardon, together with Rewards, and proviſion of Cloaths, Victuals, and all other neceſſaries, if they would ſtay one Winter there; but when they came thither, and took a view of the deſolateneſs of the place, they conceived ſuch horror and fear in their hearts, choſe rather to return for *England*, and there to ſatisfie the Law with the loſs of their Lives, than to ſtay in ſo deſolate and darkſome a Countrey. They remembred alſo, a more terrible Example of nine good and able men left there formerly by the ſame Maſter that had now left them, who all died miſerably upon the place; and whoſe Bodies were fearfully disfigured by the ſavage Bears and hungry Foxes, which are the only Inhabitants of that comfortleſs Countrey. All which made them like amazed men to ſtand one looking upon another, every one fore-ſeeing the future calamities both of himſelf and of his Fellows: and that which much increaſed their horrour, was, their want of all neceſſary Proviſion for the Life of man, having neither Cloaths to keep

keep them warm, nothing for ſhift, nor Food to prevent the miſeries of cruel Famine, nor a Houſe wherein to ſhrowd themſelves from the extremity of Cold.

But after a ſpace, knowing that Delay in Extremities is the Mother of all Danger, they began to conceive Hope out of the depth of Deſpair; and therefore they conſulted together of the likelieſt courſe for their preſervation in that place: and reſolved upon the opportunity of the next fair Weather to go to *Green-Harbor* to kill ſome Veniſon for part of their Winter Proviſion; which accordingly they did, but found not ſo many Deer as they expected; yet the firſt day they killed ſeven, and four Bears to boot, which they alſo intended to eat: The next day they killed ſix Deer more; and as they returned they killed ſix more; and then the Weather proving foul and cold, they laded their Shallop with the Deer and Bears; and finding another Shallop left there, as uſually they do from Year to Year, they laded it with Graves of Whales that had been boyled there that Year; and ſo dividing themſelves into thoſe two Shallops, they took the firſt opportunity of returning to *Bell-ſound*, to their Tent, where they intended to take up their Reſt for the Winter.

But in their Paſſage, the Night coming on, and the Wind blowing hard, they were forced to ſtay in the midſt way, at *Bottel Cove*, for that Night; there they faſtened their Shallops one to another, and caſting out their Anchor, they left them riding in the *Cove*.

But here again, for the Tryal of their Patience, and to teach them to relye more upon God's Providence than upon any outward means of their own, this Miſchance befell them: The Wind blowing hard into the *Cove*, and their Anchor coming home, their Shallop

Shallop ſunk into the Sea, and ſo wet all their Proviſion, and ſome of it they found ſwimming up and down by the Shore. The Sight hereof wonderfully troubled them, to ſee the beſt part of their Proviſion, the only hope of their Lives under God, in danger either utterly to be loſt, or to be ſpoiled by the Sea-Water, for which they had taken ſuch Pains, and run ſo many Adventures in the getting of it: and in this their Miſery they ſaw but one Remedy, and that was a deſperate one; *viz.* to run into the High-wrote Sea to their Shallops, to ſave the remainder of their Proviſions, now ready to be waſhed away by the Billows: this they did, and by main force drew the Shallops to the Shore, then they went along by the Sea ſide to gather up ſuch of their Proviſions as was ſwimming up and down; and when the Weather proved fair, they went on to *Bell-ſound*, where being arrived, they took out their Proviſion, and viewed the great Tent which was built of Timber and Boards, and covered with *Flemmiſh* Tyles; the uſe of it was for the Coopers to work, and lodge in whilſt they made Casks for the putting up of the Train Oyl; and they reſolved to build another ſmaller Tent within that for their Habitation; and accordingly taking down a leſſer Tent that ſtood near to it, wherein the Land-men lay whilſt they made their Oyl, they fetched their Materials from thence, both Boards, Poſts, and Rafters, and from the Chimneys of the Furnaces they took a thouſand Bricks; they found alſo four Hogſheads of Lime, which mingled with Sand from the Shore, made good Mortar; but the Weather was grown ſo extream cold, that they were fain to make two Fires on both ſides to keep their Mortar from freezing: then they raiſed a Wall of one Brick thickneſs againſt the inner Planks of the

the ſide of the Tent; but by that they had walled two ſides of their Houſe, their Bricks failed, ſo that they were forced to build the other two ſides of Boards, which being nailed on both ſides the Poſts, they were hollow between, which they filled up with Sand, that made it ſo tight, that the leaſt breath of Air could not poſſibly annoy them. The length of their Tent was 20 foot, and the breadth 16; their Chimney was the breadth of a Deal-board, and four foot high; they ſeiled it with boards five or ſix times double, that no Wind could poſſibly get thorough: the Door they made as cloſe as they could, and lined it with a Bed that they found there, which came over both the opening and ſhutting of it; they made no Windows, having no Light but what came thorough the Chimney; then ſet they up four Cabins, quartering themſelves two and two in a Cabin; their Beds were the Deer Skins dryed, which was a warm and comfortable Lodging for them in their Diſtreſs. Their next Care was for firing; and finding ſeven old Shallops which were unſerviceable, they brake them up, and ſtowed them over the Beams in the great Tent to make it the warmer, and to keep the Snow from driving thorough the Tyles into the Tent: and by this time the cold encreaſing, and ſcarce having any day at all, they ſtaved ſome empty Cask, and brake two old Coolers (wherein they cooled their Oyl) providing whatſoever firing they could, without prejudice to the next Years Voyage: yet conſidering the ſmall quantity of Fuel, the Extremity of Cold, and the long time of their Abode, they huſbanded it as thriftily as poſſibly they could.

Having thus fitted every thing in the beſt manner they were able, on the twelfth of *September* looking out into the Sound, they eſpyed two Sea Horſes, lying

lying aſleep on a piece of Ice, whereupon, taking up an old Harping-iron, they haſted to them, and firſt ſlew the old one and then the young one: and ſo bringing them aſhore, they flayed them, roſted, and eat them. Not long after, they killed another; but the Nights and cold Weather increaſing on them, and they viewing their Proviſion, found it too ſmall by half; whereupon they ſtinted themſelves to one reaſonable meal a day, and agreed to faſt *Wedneſdays* and *Fridays*, excepting from the Graves, or Fritters of the Whale, (which was a very loathſom meat) of which they allowed themſelves ſufficient for their preſent hunger: at which Diet they continued about three Months.

Having finiſhed whatever they could invent for their Preſervation, they found that all their Cloaths and Shoes were torn; to repair which, they had this new device; of Rope-yarn they made thread, and of Whale-bones Needles, to ſew their cloaths withal: But *October* the tenth, the Nights being grown very long, and the Cold ſo violent, that all the Sea was frozen over, and they having nothing now to exerciſe their minds upon, were troubled with a thouſand imaginations; ſometimes they bewailed their abſence from their Wives and Children, thinking what grief it would be to them to hear of their miſcarriage: then thought they of their Parents, and what a cutting corroſive it would be to them to hear of their untimely deaths, *&c.* and being thus tormented in their minds with fear and grief, and pinched in their Bodies with hunger and cold, the hideous monſter of Deſperation preſented his uglieſt ſhape unto them: But thinking it not beſt to give way to grief and fear, they doubled their Prayers to Almighty God for ſtrength and Patience in their

miſeries, by whoſe Aſſiſtance, they ſhook off their former Thoughts, and cheared up themſelves to uſe the beſt means for their Preſervation.

Then, for the better husbanding of their Veniſon and lengthning of their fiering, they thought beſt to roaſt every day half a Deer, and to ſtow it in Hogſheads, which accordingly they did, leaving ſo much raw as would ſerve to roaſt every Sabbath-day a Quarter, *&c.* And when this was over, they began again to think of their enſuing Miſery, which they found much aggravated, by reaſon their Whale-Fritters, after they had been drenched in the Sea Water, lying cloſe together, were grown mouldy and ſpoiled; and again ſurveying their Bear and Veniſon, they found that it would not afford them five Meals a Week, whereupon they were fain to cut off one Meal more; ſo that for three months after, four days in the Week they fed upon the unſavoury, mouldy Whale-Fritters, and the other three they feaſted with Bear and Veniſon: But beſides the want of Meat, they now began to want Light, ſo that all their Meals were Suppers; for from the fourteenth of *October* to the third of *February*, they never ſaw the Sun, ſo much as peep above the Horizon; but the Moon, when not obſcured with Clouds, they always ſaw ſhining as bright as in *England*; all which darkſome time, they could not certainly tell when it ſhould be day and when night.

In the beginning of this Darkneſs they fought ſome means to preſerve Light, and finding a piece of Sheet-lead, and ſome Oyl in the Coopers Tents, and Rope-yarn, they made a Lamp, which they kept continually burning, and was a great Comfort to them in their extremity: and indeed, Comfort was much wanting to them; for, in the beginning

of

of *January* the Weather was ſo vehement cold, that it raiſed Bliſters on their Fleſh as if they had been burnt with Fire, and if at any time they touched Iron it would ſtick to their Fingers like Bird-lime; if they went out a doors to fetch in a little Water, it would ſo pinch them, that they were ſore as if they had been beaten. In the beginning of Winter, with Pick-axes breaking the Ice daily, they got ſome Water on the Sea Shore; but, after the tenth of *January* they had none but Snow-Water which they melted with hot Irons, which was their only Drink till the twentieth of *May* following.

By the laſt of *January* the Days were ſeven or eight Hours long, and then viewing their Victuals again, they found that it would not laſt above ſix Weeks longer, which made them fear further Famine; but they had recourſe to God, who they knew could ſupply them beyond their Hopes.

Looking out on a bright day, they ſaw a great ſhe Bear with her Cub, coming towards their Tent; whereupon, arming themſelves with their Lances, they went forth, and ſtaid her coming; ſhe ſoon caſt her greedy Eyes upon them, and hoping to devour them, haſted towards them; but, with their Lances they gave her ſuch an hearty Welcome, that ſhe tumbled upon the ground, biting the Snow for Anger: the Cub ſeeing this eſcaped by Flight: The Weather was ſo extream cold, that they were fain preſently to retire into the Tent, and having warmed themſelves, they drew in the dead Bear, wherewith they dined merrily, and this Bear ſerved them twenty days; only this miſchance they had, eating her Liver, it made their Skin peel off. When ſhe was ſpent, they yet feared that their Veniſon would not hold out till the Fleet came from *England*; but

A notable Story of Edgar, *King of* England, *how he was, by his chief Favourite, circumvented of the fair Lady* Elfrida, *and how afterwards the King was revenged of him for the same.*

THis *Edgar*, sirnamed the *Peaceable*, the thirtieth Monarch of the *English* men, was a Prince endowed with a great many Vertues, and as many Vices; and of all Vices, most to Lasciviousnes, of which the Chronicles relate many Examples: we shall only instance in one, which, for the variety of the matter, deserveth to be recorded unto Posterity.

Fames lavish Report of beauteous *Elfrida* (the Paragon of her Sex, and Wonder of Nature) the only Daughter of *Ordgarus*, Duke of *Devonshire*, sounded so loud in those Western parts, that the Eccho thereof was heard into King *Edgar*'s Court, and entered his Ears, which ever lay open to give his Eyes the Scope of Desire, and his wanton thoughts the Reins of Will: to try the Truth whereof, he secretly sent his Minion or Favourite, Earl *Ethelwold* of *East-Anglia*, who well could judge of Beauty, and knew the Dyet of the King, with Commission, that if the Pearl proved so orient it should be seized for *Edgar*'s own wearing, who meant to make her his Queen, and *Ordgarus* the Father of a King.

Ethelwood a jolly young Gallant, posted into *Devonshire*, and guest-wise visited Duke *Ordgarus* his Court; where seeing the Lady surpassing the Report, blam'd Fame's over-sight for sounding her Praise in so base and leaden a Trumpet; and wholly surprized with her Love himself, began to wooe the

the Virgin, yea, and with her Father's good liking, ſo as the King would give his Aſſent. Earl *Ethelwold* returning, related, that the Maid indeed was fair, but yet her Beauty much augmented by babling Reports, and neither her Feature or Parts any wiſe befitting a King. *Edgar* miſtruſting no Rival in his Love, nor dreaming falſe Fellowſhip in Wooing, did, with a ſlight Thought, paſs over *Elfrida*, and pitch'd his Affections the faſter another way. Earl *Ethelwold* following the Game now on Foot, deſired *Edgar*'s Aſſiſtance to bring it to a ſtand, pretending not ſo much for any liking to the Lady as to raiſe his own Fortunes by being her Father's Heir; to which the King yielded, and (ignorant of what had paſſed) ſollicited *Ordgarus* in the behalf of his Minion *Ethelwold*. The Duke, glad to be ſhrouded under the favour of ſuch a Favourite, willingly conſented, and his Daughters Deſtiny's aſſured to Earl *Ethelwold*.

The Marriage ſolemnized, and the Fruits thereof a ſhort time enjoyed, the Fame of her Beauty began to be ſpread, and that with a larger Epithet than formerly it had been: whereupon, *Edgar* much doubting of double dealing, laid his Angle fair to catch this great Gull; and bearing no ſhew of wrong or ſuſpect, invited himſelf to hunt in his Parks; and forthwith repairing into thoſe parts, did not a little grace his old Servant, to the great Joy of *Ordgarus* the Duke. But, *Ethelwold* miſtruſting the cauſe of his coming, thought by one Policy to diſappoint another; and therefore revealing the truth to his Wife, how in his Proceedings he had wronged her Beauty and deceived his Sovereign, requeſted her loving aſſiſtance to ſave now his endangered Life, which lay in her power: and of the means he thus adviſeth.

" Like as (ſaid he) the richeſt Diamond, rough
" and uncut, yields neither ſparkle nor eſteem of
" great Price; nor the Gold unburniſhed gives bet-
" ter Luſtre than the baſe Braſs; ſo Beauty and
" Feature, clad in mean Aray, is either ſlightly
" looked at with an unfixed Eye, or is wholly un-
" regarded, and held of no Worth; for according
" to the Proverb, Cloath is the Man and Man is
" the Wretch: then to prevent the thing that I
" fear, and is likely to prove my preſent Ruine,
" and thy laſt Wrack, conceal thy great Beauty
" from King *Edgar*'s Eye, and give him Entertain-
" ment in thy meaneſt Attires; let them (I pray
" thee) for a time be the nightly Curtains drawn
" about our new nuptial Bed, and the daily Clouds
" to hide thy ſplendant Sun from his ſharp and too
" too piercing ſight, whoſe Vigour and Rayes will
" ſoon ſet his waxen Wings on Fire, that ready
" are to melt at a far ſofter Heat. Pitch (thou ſeeſt)
" defileth the hand, and we are forbid to give oc-
" caſion of Evil: veil then thy Fairneſs with the
" Scaffs of Deformity from his over-laviſh and un-
" maſtered Eye; for the faireſt Face draws ever the
" Gaze, if not the Attempts; and Natures Endow-
" ments are as the Buſh for the Wine, which being
" immoderately taken doth ſurfeit the Senſe, and
" is again caſt up with as loathing a Taſt. Of theſe
" Dregs drunk *Amnon*, after his fill of fair *Thamer*;
" *Herod* of *Miramy*; and *Æneas* of *Dido*; yea, and
" not to ſeek Examples far off, King *Edgar*'s varia-
" tion in his unſtedfaſt motion doth eaſily bewray
" it ſelf; for, could either holy *Wolfhield*, beauti-
" ful *Ethelfled*, or the wanton Wench of *Andover*,
" keep the Needle of his Compaſs certain at one
" Point? Nothing leſs, but it was ſtill led by the
Load-

" Load-ſtone of his ever mutable and turning Affe-
" ctions. But thou wilt ſay he is religious, and by
" founding of Monaſteries hath expiated thoſe Sins:
" Indeed many are built, for which, Time and
" Poſterities muſt thank holy *Dunſtan*, from whoſe
" Devotion thoſe good Deeds have ſprung. But, is
" thy Perſon holier than ſacred *Wolfhield*'s? Thy
" Birth and Beauty greater than *Ethelfled*'s, the white,
" Daughter alſo to a Duke? The former, of an ho-
" ly Votary, he made the Sink of his Pollution;
" and the later is branded to all Ages by the hate-
" ful Name of a Concubine, and her Son, among
" us, eſteemed for a Baſtard. Theſe ſhould be
" motives to all beauteous and vertuous Ladies,
" not to ſell their Honours at ſo low and too-late
" repented a price. Neither think (ſweet Counteſs)
" that thy Husband is jealous, or ſuſpects thy Con-
" ſtancy, which I know is great, and thy ſelf whol-
" ly compleat with all honourable Vertues; but
" yet conſider, I pray thee, that thou art but young
" and may'ſt eaſily be caught, eſpecially of him
" that is ſo old a Maſter of the Game: neither per-
" ſuade thy ſelf of ſuch Strength as is able to hold
" out ſo great an Aſſault; for, Men are mighty,
" but a King is much more. I know thou art wiſe,
" and enough hath been ſaid, only let me add
" this, That Evil Beginnings have never good
Ends. And ſo with a kind Kiſs, hoping he had won his Wife to his Will, prepared with the firſt to welcome King *Edgar*.

Lady *Elfrida* thus left to her ſelf, began ſeriouſly to think upon this Curtain Sermon, whoſe Text ſhe diſtaſted, being taken out of an over-worn and thred-bare Cloath-Proverb, as though her Fortunes had been wholly reſiding, and altogether conſiſting

in

in her Parentage and Apparel, but nothing at all in any parts of her self; whereas Women commonly are more proud of their seeming inward Perfections than of any outward Ornaments whatsoever: so that Disdain taking Possession of her Heart, she breathed forth her Discontent in these Words.

"Hath my Beauty (said she) been courted of a "King, famoused by Report, compared with *Hel-*"*len's*, and now must it be hid? Must I fallifie and "belye Nature's Bounties, mine own Value, and "all mens Reports, only to save his Credit who "hath impaired mine, and belyed my Worth? "And must I needs defoul my self to be his only "fair Foul, that hath kept me from the State and "Seat of a Queen? I know the Name of a Coun-"tess is great, and the Wife of an Earl is honour-"able, yet no more than Birth and Endowments "have assigned for me, had my Beauty and Parts "been far less than they are. He warns me of the "end when his own beginnings were with Treache-"ry; tells me the Examples of others but observes "none himself: He is not jealous, forsooth, and "yet I must not look out; I am his Fair, but "others Pitch, Fire, Wine, Bush, and what not? "Not so holy as *Wolfhield*, not so white as *Ethel-*"*fled*, and yet that I am must now be made far "worse than it is. I would men knew the heat of "that Cheek wherein Beauty is blazed, then would "they, with less Suspect, suffer our Faces unmask'd "to take Air of their Eyes, and we no whit con-"demnable for shewing that which cannot be hid, "neither in me shall, become of it what will; for, "should my Husband miscarry thereby, yet were "I unblameable, since it is no Deceit to deceive "the Deceiver.

Having

Having taken upon her this Reſolution, to be a right Woman, and like a true Daughter of *Eve*, deſiring nothing more than the thing forbidden, ſhe made preparation to put it in Practice: Her Body ſhe endulced with the ſweeteſt Balms, diſplayed her Hair, and beſpangled it with Pearls, beſtrewed her Breaſts with Rubies and Diamonds, rich Jewels like Stars depended at her Neck, and her other Ornaments every way alike, coſtly and ſuitable, ſo that ſhe ſeemed the Paragon of Nature, and appeared rather like an Angel than an earthly Creature. Being thus accoutered with all the additions of Art, to beautifie Nature, ſhe attended the Approach and Entrance of the King; whom with ſuch fair Obeiſance and ſeemly Grace ſhe received, that *Edgar*'s greedy Eye preſently collecting the illuſtrious Rays of her ſhining Beauty, became a burning-glaſs to his Heart, and the Sparkles of her fair Eyes falling into the Train of his Love, ſet all his Senſes on Fire: yet diſſembling his Paſſions, he paſſed on to his Game, where having the falſe *Ethelwood* at Advantage, he ran him thorough with a Javelin; and having thereby made fair *Elfrida* a Widdow, he ſoon after took her to be his Wife, on whom he begat a Son who was afterwards King of *England*, known by the name of *Ethelred the Unready*.

The Story of Mackbeth, *King of* Scotland.

ABout the Year of our Lord, 1040. one *Duncan* was King of *Scotland*, who being of a ſoft, gentle Nature, unapt for Warlike Exerciſes, and to govern ſo robuſtious and rough a People as the *Scots*;

Scots; he therefore, in all matters of Importance, employed two of the principal of his Nobles, *Mackbeth* and *Banquho*. Theſe two travelling together toward *Fores*, whereas the King then lay, they went ſporting by the way together, without other Company ſaving only themſelves; as they thus journeyed thorough the Woods and Fields, ſuddenly, in the midſt of a Launde, there met them three Women, in ſtrange and antick Apparel, reſembling Creatures of an elder World; whom when they attentively beheld, wondering much at ſuch an uncouth ſight, the firſt of them ſpake and ſaid, All hail *Mackbeth*, *Thane* of *Glammis*: (*Thane* was a Title unto which that of *Earl* afterwards ſucceeded; and he had newly entered into that Dignity of *Glammis* by the Death of his Father who was *Thane* thereof;) the ſecond of them ſaid, Hail *Mackbeth* Thane of *Cawder*; and the third coming up to him, ſaid, All hail *Mackbeth* that hereafter ſhall be King of *Scotland*. This is unequal dealing ſaid *Banquho*, to give my Friend all the Honours, and none unto me; yes, (ſaith the firſt of them) we promiſe greater Benefits unto thee, than unto him, for he ſhall reign indeed, but with an unlucky end; neither ſhall he leave any Iſſue behind him to ſucceed in his place; where contrarily, thou indeed ſhalt not reign at all, but of thee thoſe ſhall be born which ſhall govern the *Scottiſh* Kingdom by long Order of continual Deſcent: and having ſaid theſe Words, they immediately vaniſhed out of their ſight.

This ſtrange Apparition was reputed at the firſt but ſome vain fantaſtical Illuſion by *Mackbeth* and *Banquho*; inſomuch, that *Banquho* would oftentimes, in jeſt, call *Mackbeth* King of *Scotland*, and *Mackbeth* again would call him in ſport likewiſe, the Father

of

of many Kings. But afterwards, upon more ſerious Conſideration, the common Opinion was, that theſe Women were the *Weird* Siſters, *viz.* the Goddeſſes of Deſtiny; or elſe ſome Nymphs or Fairies, endowed with knowledge of Prophecy by their Necromantical Science, becauſe every thing came to paſs as they had ſpoken.

For, ſoon after their Arrival at Court, the *Thane* of *Cawder* being condemned of Treaſon againſt the King, his Title, Lands, Livings, and Offices, were given, of the King's Liberality, unto *Mackbeth*.

The ſame Night at Supper *Banquho* jeſted with him, and ſaid, Now *Mackbeth* thou haſt obtained thoſe things which the two former Siſters promiſed, there remaineth only for thee to purchaſe that which the third ſaid ſhould come to paſs. Encouraged thus by *Banquho*'s Words, but more by aſſurance of his helping hand, he reſolved not to be wanting to himſelf to fulfill the Prophecy of the third *Weird*; his Wife alſo encouraging him much to the Attempt being very ambitious, and burning with unquenchable deſire to bear the name of a Queen.

Hereupon, to put his diſloyal Thoughts into Execution, he murthers the King; and by reaſon of his Command among the Souldiers and common People, he ſucceeded in his Throne, and was crowned at *Scone*, the uſual place for the Coronation of their Kings: and being thus inveſted in the Regal Chair, he, for a while uſed great Juſtice and Liberality amongſt his Subjects, whereby he gained the Affections both of the Nobles and Common People.

But, as commonly thoſe who make a Ladder of Miſchief to climb up to Promotion, are ever jealous of thoſe who may prejudice their unjuſt Titles, ſo he

he calling to Mind the Prediction given to his Companion *Banquho*, whom hereupon ſuſpecting as his Supplanter, he cauſed to be killed, together with his whole Kindred, *Fleance* his Son only, with much difficulty, eſcaping into *Wales*. Glad he was now that he was freed from this Fear, but yet, for his further Security, he built a ſtrong Caſtle on the top of an high Hill called *Dunſinane*, ten miles from *Perth*, on ſuch a proud height, that ſtanding there aloft, a man might behold well near all the Countries of *Angus*, *Fife*, *Stermond*, and *Ernedale*, as it were lying underneath him, making this his ordinary Seat; yet could not his guilty Conſcience be ſtill ſecure; but, upon new Fears conſulting with certain Wizards about his future Eſtate, was told by one, that he ſhould never be overcome till *Bername* Wood (which was ſome few miles diſtant) did come to *Dunſinane* Caſtle; and by another, that he ſhould never be ſlain by any Man born of a Woman. Secure then as he thought, he omitted no kind of Libidiouſneſs or Cruelty, putting to Death many of his Nobles upon ſlight pretences, thereby to get their Eſtates into his hands. *Mackduffe*, Thane of *Fife* ſeeing no end of his Cruelty, poſted into *England* to *Malcomme Cammore*, a Prince of the Royal Blood, perſuading him to take upon him the Crown of *Scotland*, and to free his Country from ſo deteſtable a Tyrant; and ſo far he prevailed, that *Malcomme*, with *Syward*, Earl of *Northumberland*, and ten thouſand well appointed Souldiers, marched into *Scotland*, to whom joyned ſome few Patriots which had not yet felt the Tyrants Sword. Theſe marching with as much Privacy as ſo great an Army could be capable of, came one Night to *Bername* Wood, and early in the Morning marched,

every

every Man bearing a Bough in his hand the better to keep them from Diſcovery, toward *Dunſinane* Caſtle, which they preſently took by *Scalado*. *Mackbeth* eſcaping, was purſued, over-taken, and urged to fight by *Mackduffe*, to whom the Tyrant half in Scorn replyed, that in vain he attempted his death, for it was his Deſtiny never to be ſlain by any man born of a Woman; now then is thy fatal Hour come, ſaid *Mackduffe*, for I was never born of a Woman, but violently cut out of my Mothers Belly, ſhe dying before her Delivery; which Words ſo daunted the Tyrant, though otherwiſe a man of good Performance, that he was eaſily ſlain, and *Malcolmne Cammore*, the true Heir of the Crown, ſeated in the Throne.

In the mean time, whilſt theſe things were acting, *Fleance* the Son of *Banquho* ſo thrived in *Wales*, that he grew into great favour and eſtimation with the Prince of that Countrey, and into ſuch familiarity with his Daughter, that ſhe, of courteſie, in the end, ſuffered him to get her with Child; which being once underſtood, her Father the Prince conceived ſuch hateful diſpleaſure towards *Fleance*, that he finally ſlew him, and held his Daughter in moſt vile ſtate of ſervitude, for that ſhe had conſented to be on this wiſe deflowred by a Stranger.

At the laſt yet ſhe was delivered of a Son, named *Walter*, who within few years proved a Man of greater Courage and Valiancy than any other had commonly been found, although he had no better bringing up than (by his Grand-fathers Appointment) amongſt the baſer ſort of People. Howbeit he ſhewed ever, even from his Infancy, that there reigned in him a certain ſtoutneſs of Stomach, ready to attempt high Enterprizes. It chanced, that falling

falling out with one of his Companions, after many taunting Words which paſſed betwixt them, the other, to his Reproach, objected that he was Illegitimate; wherewith being ſore kindled, in his raging Fury he ran upon him and ſlew him out of hand; then was he glad to flee out of *Wales*: and coming into *Scotland* to ſeek ſome Friendſhip there, he happened into the Company of ſuch *Engliſh* men as were come thither with Queen *Margaret*, the Siſter of *Edgar Atheling*, who was married to *Malcolme*; and now he behaved himſelf ſo ſoberly in all his Demeanour, that within a while he was highly eſteemed amongſt them.

Not long after, by ſuch means attaining to the degree of high Reputation, he was ſent with a great Power of Men into the Weſtern Iſles, into *Galloway* and other parts of the Realm, to deliver the ſame of the Tyranny and injurious Oppreſſion there exerciſed by divers miſgoverned Perſons; which Enterprize, according to his Commiſſion, he atcheived with ſuch prudent Policy and Man-hood, that immediately upon his Return to the Court he was made Lord *Steward* of *Scotland*; from which Office the name of *Steward* became as the Sir-name of all his Poſterity. From this *Walter* deſcended that *Robert Steward*, who was after, in Right of his Wife, King of *Scotland*; ſince which time, there was ſucceſſively nine Sovereigns of that Name in *Scotland*, and three in *England*, King *James*, King *Charles* the Firſt, and King *Charles* the Second.

And may the Providence above ſo nouriſh,
That Name in England *may for ever flouriſh.*

Of

Of a Coſtermonger's *Daughter of* London; *how, after many ſtrange Adventures, ſhe came at laſt to be chief* Sultaneſs *to the Grand Seignior of* Conſtantinople.

OF all the Paſſions which poſſeſs the Spirits of Men, there is none which yields ſuch variety of Admiration and Wonder as thoſe of Love; of which, I ſhall give you herein a moſt notable Example, ſcarcely to be parallell'd in any of our Romantick Stories, did not we know the Power of Beauty, how it ſubdues far beyond the Sword, by conquering the Conquerours, and making all things ſubject to it.

In our Metropolitan City of *London*, there lived a *Coſtermonger*, who had only one Daughter, but ſhe the Paragon of Nature, of an admirable Beauty; and thereto was added ſuch Excellencies of inward Qualifications, as made her to be deſired in Marriage by many young Gallants and other wealthy Citizens: But Love, that knows no Laws nor Limitations, had ſetled her Affections upon a young Page, whoſe ſmooth Tongue and complacent Carriage had fetter'd her Heart in *Cupid*'s Chains; he alſo ſeeming ſo amorouſly bent to her, as if he ſaw with no other Eyes but what ſhe beſtowed upon him, nor thought no other Thoughts but what ſhe inſpired.

But under this green Graſs of Diſſimulation lay lurking the Serpent of Ingratitude and Deceit; for this innocent Maid miſtruſting no Evil, as intending none, was by the ſly Inſinuations of that Deceiver, whoſe Love was Lucre, and Faith Falſhood,

under Pretence of ſeeing ſome Friends, carried on Board of a *Barbadoes* Ship, where this wicked Wretch (O Grief to hear) for twenty Pounds moſt villanouſly ſold her to be a Slave. Thus the Cat having plaid a while with the Mouſe, at laſt devours her; thus the innocent Lamb is, by the Wiles of the Fox, betrayed to her own Deſtruction.

This wicked Wretch having received his Money, departeth home with the Reward of Iniquity, the whilſt the Ship ſet Sail from *Graveſ-end*, manned with fourſcore tall Men, and the Wind ſtanding fair, they ſmoothly glide along the *Thames*, and enter into that vaſt Gulph, the boundleſs Ocean; but the Heavens being angry for the forcible carrying away of this innocent Virgin, ſent forth ſuch a violent Tempeſt on the Sea, as made the ſtouteſt Spirit of them all to tremble; for they had not ſailed far, when there aroſe a foggy Miſt from out the Seas, ſo that the clearneſs of the Skies might not be ſeen for the darkneſs of the Air, dreadful Flaſhes of Lightning ſeemed to have ſet the Seas on Fire, and terrible Vollies of Thunder threatned the ſhaking of the Heavens, and ſundring of the Earth; Showers of Rain poured down amain, which, with the Impetuoſity of the Winds, cauſed Showers of Tears to trickle down the Cheeks of the ſtouteſt Spirits there, who all of them now expected no other but to be devoured in that mercileſs Element of Water: the beautiful Virgin, who before had wiſhed all ill both to the Maſter of the Ship, as alſo to the Mariners, for carrying her thus away againſt her Will, now, as heartily prayed for their Welfare; knowing, if they miſcarried ſhe were loſt, if they failed ſhe were caſt away. Twelve hours did the Wind and Seas contend thus together for the Deſtruction of this Veſſel,

Veſſel, toſſing her about like Fortunes Tennis-ball, tearing her Maſts in Pieces, and making her Tackling unſerviceable; when at laſt the Skyes began to clear, and the Winds to ceaſe the violence of their raging, which cheared up their drooping Spirits, hoping now all danger was paſt; but Fortune, that is conſtant in nothing but Inconſtancy, ſoon made them to ſee their Error, and that they were now entring into the hands of more violent Enemies than Storms and Tempeſts; for, being by the Fury of the Seas brought upon the Coaſt of *Barbary*, they were eſpyed by a *Turkiſh* man of War, belonging to *Tunis*, a Receptacle of Pirates under the Protection of the *Grand Seignior*, who preſently ſeized upon this ſtately Veſſel, altogether now diſabled for Reſiſtance; and having boarded her, ſecured her Goods, carrying all the Perſons thereof into the Town; who (according to the Cuſtom of that place) were immediately committed to Priſon.

Now were the Saylors in their Dumps, knowing their Lot was perpetual Slavery: but the lovely Maid, in whom Beauty ſat triumphant, though lately ſhaded with the Clouds of Fear, began to pluck up her Spirits, knowing that ſhe had not worſened her Condition, but changed her Maſters; and this gave her great Content, to ſee thoſe unto whom ſhe was lately ſo ſubject, now to partake of the ſame Lot with her; ſo that thoſe Roſes which before ſeemed to die in her Cheeks now revived; each ſeveral Beauty reſumed their former Eſtates, ſo that ſhe ſoon appeared to thoſe dark *African* Inhabitants, a Sun upon Earth, and rather an immortal Goddeſs than an earthly Creature.

The Fame of her Beauty had ſoon filled the Ears of the Inhabitants of *Tunis*, who in multitudes came

flocking to the Priſon to behold her; amongſt others was the Governour of the Town, who was ſo ſtricken with Admiration at the Perfection of her Excellencies, that he could not chuſe but break forth into theſe Words:

" O *Mahomet*, what do I behold! A Beauty able " to tempt a Hermit from his Cell, and make gray " Hairs to become young again: Who can look on " her and not admire! Who can admire and not " love, nay rather adore ſuch great Vertues! for, " can we think Nature would not put her beſt Jew- " els into ſo rich a Casket! Certainly ſo ſmooth a " Fore-head, diamond Eyes, roſie Cheeks, coral " Lips, alabaſter Neck, ſo well featured a Body, " was not ordained for Captivity, but rather to be " embraced by a mighty Monarch! I will there- " fore ſend her as a Preſent unto my Maſter, the " mighty *Ottoman*, unto whom, I know ſhe cannot " but be welcome, as one that exceeds in Nature's " Endowments the choiceſt Beauties in all his *Sera-* " *glio*.

Accordingly, in purſuance of his intended Purpoſe, he taketh the lovely Damſel out of Priſon, treats her nobly, and cloaths her gorgeouſly; who, not willing to hide thoſe Luſtres wherewith ſhe had captivated the Eyes of thoſe *Mahumetans*, employs her utmoſt Skill, with the bravery of Apparel, to add to thoſe Perfections of Nature. In the mean time, a Meſſenger is diſpatched to the *Grand Seignior's* Court, to certifie him of the beautiful Prize which was coming to him; the Governour, with his Charge, following more leiſurely after. When they put forth to Sea, it is ſaid, that the Fiſhes danced and leaped about their Ship, and though it was a Serene time and very calm Weather, yet the Billows

lows roſe up gently, as it were to behold her Face; and having ſeen it, ſunk down again, as it were in Obeyſance to her.

They having arrived at *Conſtantinople*, and word thereof brought to the *Grand Seignior*, he ſtraight gave order for her Reception, which was (indeed) very magnificent, more like the Off-ſpring of ſome mighty Potentate than a poor Coſtermonger's Daughter, being attended by ſeveral *Baſhaws*, *Cadies*, *Mudreſſies*, *Chianſies*, and *Sanſiacks*, with a great number of *Saffies*, *Calſies*, *Hogies* and *Nupies*, after whom followed a ſtrong Guard of *Janiſaries*, who altogether attended her to the *Seraglio*, where ſhe was received by the *Aga of the Women*, and not long after viſited by the *Grand Seignior* himſelf; who beholding her exquiſite Beauty, having never ſeen ſuch peerleſs Perfections before; as if Nature herein had imitated *Apelles*, to draw the ſeveral Excellencies of all Women into one Piece, he ſtood as it were, wrap'd into Admiration for a time; at laſt, recovering the uſe of his Speech, he thus accoſted her:

"Moſt peerleſs Lady, whoſe heavenly Beauty "hath captivated my Heart, and of a Conquerour "made me thy Slave, thou ſhining like a Star of "the firſt Magnitude in Beauties Horizon; well "doſt thou deſerve to be the Queen of my Affecti-"ons, whom Nature hath already crowned with "ſuch tranſcendent Prerogatives: Know then, that "I bid thee heartily welcome (rare *Engliſh* Damſel) "and for thoſe Excellencies which I do ſee in thee "I will prefer thee before all the Women in my "*Seraglio*, making thee Empreſs of all my Domi-"ons, as thou art already of my Heart.

Now, though Women naturally do love to hear themſelves praiſed, eſpecially by great men, yet the ſight of Majeſty in ſo mighty a Prince, did raiſe a modeſt Baſhfulneſs in her, and beſpread her Cheeks with a Vermillion Tincture: Silence for a while poſſeſſed her Lips; at laſt, recollecting her ſelf, with an humble Obeyſance ſhe returned this Anſwer.

" Great Sir, how much I am bound to your " Goodneſs, my Heart is as little able to conceive " as my Tongue to expreſs; for which, though I " cannot in the leaſt make you Satisfaction (my " Means being ſo infinitely below my Will) yet " ſhall not my Endeavours be at any time wanting " wherewith to ſerve you in what may ſtand with " my Honour.

Gracious Lady (replyed the *Grand Seignior*) the only thing I deſire of you, is, your real Affection, more worth to me than Crowns or Scepters: 'tis not your Portion, but Perſon, that I ſue for; and tho' I might have compelled you by Conſtraint, yet I rather ſeek to win you by Love; for, forced Affection is but feigned, and that Muſick of Marriage is but a jarring Melody where Hearts are not joyned together as well as hands.

Worthy Prince (anſwered the lovely Maid) ſhould I deny ſo great Honour, I might juſtly be taxed of Folly in the higheſt degree: If therefore (dread Sir) there be any thing in me worthy to be loved, yours I am, the higheſt of my Ambition being only to be entituled your Servant in it's largeſt Latitude.

Being thus agreed, with reciprocal Joy on both ſides, next day was the Marriage ſolemnized in one of the principal *Moſches* of the City: the Rites and Ceremonies were performed by the *Mufti*, in his *Pontificalibus*. She was moſt gorgeouſly attired at that

that time, the Jewels that ſhe wore being eſtimated at five thouſand Pounds: and that the Joy might be the more univerſal, the *Grand Seignior* diſtributed amongſt the *Janiſaries* an hundred thouſand Sultanies.

The next day the *Grand Seignior* ſitting in the *Divano*, with the Beglerbegs of *Greece* and *Natolia*, together with ſeveral *Baſſas*, *Sanſiacks*, and other high Miniſters of State, the beautiful Lady was by a general Decree ordained chief *Sultaneſs* of all the *Turkiſh* Dominions, and ſo to be honoured of all the People, notwithſtanding the former Cuſtom, that ſhe who bore the firſt Son to the Emperour had only that Title conferred on her. She was alſo made free at that time, a great Honour amongſt the *Turks*, and immediately was by the Title of *Sultaneſs* proclaimed all over the City of *Conſtantinople*.

The Proverb ſays, Give a Maid Luck and throw
Her in the Sea, ſhe'll thrive where e're ſhe go.
Stones being thrown hard 'gainſt the ground, do by
The force of that their Fall mount up on high.

Hiſtorical Obſervations out of ſeveral Authors.

AT ſuch time as the *Tartars* began to reign, and were firſt known in the World, there were four Brethren, the eldeſt of which, *Mongu*, reigned in *Sedia*. Theſe purpoſing to ſubdue the World, went one to the Eaſt, another to the North, to the South a third, which was *Vlan*, and the other to the Weſt. This *Vlan* having an Army of an hundred thouſand Horſe, beſides Foot, fought againſt the

Caliph of *Baldach*, a great City in the Confines of *Tartaria*, whom he overcame, and took both him and his City, wherein he found infinite ſtore of Treaſure; at which, he greatly wondring, ſent for the *Caliph*, whom he ſharply reproved, that having ſo much Treaſure, he would not therewith provide himſelf of Souldiers for his Defence; and therefore, commanded that he ſhould be incloſed in that Tower where his Treaſure was, without any other Suſtenance, ſo long as he lived. This (ſay the Hiſtorians of that time) ſeemed a juſt Judgment from our Lord Jeſus Chriſt on him: for he, in the year 1225. ſeeking to convert the Chriſtians to *Mahomet*, and taking advantage on that place of the Goſpel, that *he which hath Faith as much as a grain of Muſtard-ſeed ſhould be able to remove Mountains*; He convented all the *Chriſtians*, *Neſtorians*, and *Jacobites*, and propounded to them in ten days to remove certain Mountains, or turn *Mahometans*, or be ſlain, as not having one man amongſt them which had the leaſt Faith. They therefore continued eight days in Prayer: after which, a certain Shoo-maker, by Revelation to a Biſhop, was deſigned to perform it. This Shoo-maker, once tempted to Luſt by ſight of a young Woman, in putting on her Shoo, zealouſly had fulfilled that of the Goſpel, and literally had put out his right Eye: he now, on the day appointed, with other Chriſtians, following the Croſs, and lifting his hands to Heaven, prayed to God to have Mercy on his People; and then with a loud Voice commanded the Mountain, in the Name of the Father, Son, and Holy Ghoſt, to remove, which preſently, with great Terror to the *Caliph* and all his People, was effected. And that day was for a long time after kept holy, with faſting alſo on the Evening.

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In *Draugiana*, a Province of *Perſia*, near unto a City called *Mulebet*, lived a ſeditious *Perſian*, named *Aladine*, commonly called *the old man of the mountain*; he had, in a pleaſant Valley betwixt two Mountains, very high, made a goodly Garden, furniſhed with the beſt Trees and Fruits he could find, adorned with divers Palaces and Houſes of Pleaſure, beautified with Gold Works, Pictures, and Furnitures of Silk. There, divers Pipes, anſvvering divers parts of theſe Palaces, vvere ſeen to run Wine, Milk, Honey, and clear Water. In them he had placed goodly Damſels, skilful in Songs, and Inſtruments of Muſick and Dancing, and to make Sports and Delights unto men, vvhatſoever they could imagine. They vvere alſo fairly attired in Gold and Silk, and vvere ſeen to go continually ſporting in the Garden and Palaces. This Place thus furniſhed vvith Delights, he had made in imitation of *Mahomet*, vvho had promiſed ſuch a ſenſual Paradiſe to his devout Followvers; the entrance into vvhich he fortified vvith a ſtrong Caſtle called *Tigado*. Hither he brought all the luſty Youths he could light on, caſting them into Priſon, vvhere they endured much Sorrovv and Woe. And vvhen he thought good, he cauſed a certain Drink to be given them, which caſt them into a dead ſleep: then he cauſed them to be carried into divers Chambers of the ſaid Palaces, where they ſaw the things aforeſaid as ſoon as they awaked; each of them having thoſe Damſels to miniſter Meats and excellent Drinks, and all varieties of Pleaſures to them, inſomuch, that the Fools thought themſelves to be in Paradiſe indeed. Having enjoyed this Happineſs a whole day, they were in a like Sleep conveyed to their Irons again; after which, he cauſed them to

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be brought into his Preſence, and queſtioned where they had been; which anſwered, by your Grace, in Paradiſe, and recounted all the Particulars before mentioned. Then the old man anſwered, this is the Commandment of our Prophet, That whoſoever defends his Lord, he makes him enter into Paradiſe: and if ye will be obedient to me, and hazard your Lives in my Quarrel, ye ſhall have this Grace. This ſo animated them, that they ſwore to be obedient to his Commands; and he was thought happy whom the old man would command any thing, though it coſt him his Life; ſo that other Lords, and his Enemies, were ſlain by theſe his *Aſſaſſines*, which expoſed themſelves to all Dangers, and contemned their Lives. Theſe men the *Italians* call *Aſſaſſines*, (whence we uſe the Phraſe to *Aſſaſſinate*) the name importing as much as Thieves or Cutthroats: ſuch a one was he who murdered the Count of *Tripolis*, in the Wars for the Holy Land; and ſuch a one was he, who ſo deſperately wounded our *Edward* the Firſt, at the Siege of *Acon*, with a poyſoned Knife, whoſe Venome could by no means be aſſwaged, till his vertuous Wife (propoſing herein a moſt rare Example of conjugal Love) ſucked out the Poyſon, which her love made ſweet to her delicate Pallate; ſo ſovereign a Medicine is a Wife's Tongue, anointed with the Vertue of lovely Affection: and indeed, it is no wonder that Love ſhould do Wonders which is it ſelf a Wonder. This *Aladine* thus playing the Tyrant, and robbing all which paſſed that way; *Vlan*, in the Year 1262. ſent and beſieged his Caſtle, which, after three years Siege, they took, ſlew him, and ruined his Paradiſe, not being able, for want of Victuals, to hold out longer.

Paulus

Paulus Venetus reporteth, that in a City called *Samarchan*, ſubject to the Nephew of the Great *Cham* of *Tartary*, the Brother of the Great *Cham*, named *Zagatai*, governed that Country; who being perſuaded to become a Chriſtian, the Chriſtians, thorough his Favour, built a Church, in honour of *St. John Baptiſt*, with ſuch Cunning, that the whole Roof thereof was ſupported by one Pillar in the midſt; under which, was ſet a ſquare Stone, which by favour of their Lord, was taken from a Building of the *Saracens*. *Zagathai's* Son ſucceeded after his Death in the Kingdom, but not in the Faith; from whom, the *Saracens* obtained, that the Chriſtians ſhould be compelled to reſtore that Stone: and when they offered a ſufficient valuable Price, the *Saracens* refuſed to receive any other Compoſition than the Stone; but the Pillar lifted up it ſelf, that the *Saracens* might take away their Stone, and ſo continued.

About the Year of our Lord 400. one *Agilmond* was King of the *Lombards*, inhabiting *Pannonia*, now called *Hungary*. This King one morning going a hunting, as he was riding by a Fiſh-pond he ſpied ſeven Children ſprawling for Life, which one (as ſaith *Paulus Diaconus*) or (it may be) many Harlots had been delivered of, and moſt barbarouſly thrown into the Water. The King amazed at this Spectacle, put his Boar-ſpear or Hunting-pole among them; one of the Children's hands faſtned to the Spear, and the King ſoftly drawing back his Hand, wafted the Child to the Shore. This Boy he named *Lamiſſus*, from *Lama*, which in their Language ſignified a Fiſh-pond. He was in the King's Court carefully brought up, where there appeared in him ſuch Tokens of Vertue and Courage, that after the Death

Death of *Agilmond*, he was by the *Lombards* choſen to ſucceed him.

In the time of the Emperour *Frederick Barbaroſſa*, *Anno* 1161. *Beatrix* the Emperour's Wife, coming to ſee the City of *Millain* in *Italy*, was, by the irreverent People, firſt impriſoned, and then moſt barbarouſly handled; for, they placed her on a Mule, with her Face towards the Tail, which ſhe was compelled to uſe inſtead of a Bridle: and, when they had thus ſhewn her to all the Town, they brought her to a Gate and kicked her out. To revenge this Wrong, the Emperour beſieged and forced the Town, and adjudged all the People to die, ſave ſuch as would undergo this Ranſome: Between the Buttocks of a skittiſh Mule a bunch of Figs was faſtened; and ſuch as would live, muſt, with their hands bound behind, run after the Mule, till, with their Teeth, they had ſnatched out one or more of the Figs. This Condition, beſides the hazard of many a ſound Kick, was by moſt accepted and performed. Since which time, the *Italians*, when they intend to ſcoff or diſgrace one, uſe to put their Thumb between two of their Fingers, and ſay, *Ecco, la fico*; which is counted a Diſgrace anſwerable to our *Engliſh* Cuſtom, of making Horns to that Man whom we ſuſpect to be a Cuckold.

Giraldus Cambrienſis, who wrote an Hiſtory of *Ireland*, reporteth, that in his time, in the North of *England*, a knot of Youngſters took a Nap in the fields. As one of them lay ſnorting with his Mouth gaping, as though he would have caught Flies, it happened that a Snake or Adder ſlipt into his Mouth, and glided down into his Belly, where harbouring it ſelf, it began to roam up and down, and to feed on the young man's Entrails. The Patient being ſore diſtract-

ſtracted, and above meaſure tormented with the biting pangs of this greedy Gueſt, inceſſantly prayed to God, that if it ſtood with his gracious Will, either wholly to bereave him of his Life, or elſe of his unſpeakable mercy to eaſe him of his Pain. The Worm would never ceaſe from gnawing the Patient's Carcaſs, but when he had taken his repaſt; and his Meat was no ſooner digeſted, than it would give a freſh onſet in boring his Guts. Divers Remedies were ſought, as Medicines, Pilgrimages to Saints, but all could not prevail. Being at length ſchooled by the grave Advice of ſome ſage and expert Father, who willed him to make his ſpeedy repair to *Ireland*, where neither Snake nor Adder would live. He preſently thereupon would tract no time, but busked himſelf over Sea, and arrived in *Ireland*. He had no ſooner drank of the Water of that Iſland, and eaten of the Victuals thereof, but forthwith he killed the Snake, avoided it downward, and ſo being luſty and lively, he returned into *England*.

When *David Bruce* was King of *Scotland*, in the beginning of his Reign, for the better proof of exerciſing Juſtice among them that coveted to live by truth, and to have more ready occaſion to puniſh others that meant the contrary; he commanded that Saddles and Bridles, with all other ſuch Inſtruments and Stuff as pertained to Husbandry, ſhould be left abroad both day and night without the doors: and if it chanced that any of them were ſtollen or taken away, the Sheriff of the Shire ſhould either cauſe the ſame to be reſtored again, or elſe to pay for it out of his own Purſe. During the time, whilſt ſuch ſtrait puniſhment was executed againſt Offenders, it fortuned that a Carle of the Countrey, becauſe he durſt not ſteal other mens goods, ſtole his own Plow-Irons,

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that he might have the value of them recompenced to him by the Sheriff: but ſuch diligence was uſed in the ſearch and tryal who had the Plow-Irons, that finally the truth came to light; whereupon for his crafty falſhood, the Party guilty was hanged, as he had well deſerved.

Heliogabalus being choſen Emperour of *Rome*, aſſumed the name of *Antonine*. His Apparel was extreme brave and gorgeous, and yet he never wore one Garment twice. His Shoos were embelliſhed with Diamonds, and Oriental Pearls of the greateſt price. His Seats were ſtrewed with Musk and Amber. His Beds were covered with Cloth of Gold, tiſſued on Purple, and emboſſed with Gems of ineſtimable value. His Way was ſtrewed with filings of Gold and Silver. His Veſſels, even of baſeſt uſe, were of the pureſt Gold. His Lamps burned with precious Balms and Gums of *India* and *Arabia*. His Fiſh-Ponds were filled with Roſe-water. His Ships, in their Theatrical Sea-fights, floated in Rivers of Wine. His Baths, moſt magnificently built, when he had once uſed them, were pulled down, and new built. His Plate was of refined maſſy Gold; but never ſerved twice to his Table. His Rings and Jewels infinitely rich, yet never worn twice. His Concubines numberleſs, yet never lain with twice. Every Supper in his Court coſt a thouſand pound Sterling. When he lay near to the Sea, he would eat no Fiſh, when he was fartheſt in the Continent, he would eat no Fleſh. Whole meals were furniſhed with Tongues of ſinging Birds, and Brains of the rareſt Creatures. All *Aſia*, *Europe*, and *Africa*, with the adjacent Iſlands; in a word, the whole Globe of Earth and Sea (whereof he was Lord Paramount) was not able to fill this Gulph. In his Progreſſes he was attend-

tended with ſix hundred Chariots, fraught with Concubines, Catamites, and Panders: for whom he built a *Seraglio* in his Court, where himſelf (in the Habit of a Courtezan) uſed to make ſolemn Speeches unto them, terming them his brave Fellow-ſouldiers, and Companions in Arms. He cauſed to be gathered in *Rome* ten thouſand weight of Spiders, ten thouſand Mice, and a thouſand Pole-cats, which he exhibited to the *Roman* Peers and People in a Publick Show and Solemnity, profeſſing that now he perfectly underſtood how mighty a City *Rome* was. Laſtly, he ſummoned a Parliament of Women, to conſult about Tires, Faſhions, Dreſſes, Tinctures, and the like weighty and important Affairs.

In the Province of *Chamul*, belonging to the *Cham* of *Tartaria*, the Inhabitants are Idolaters, have a peculiar Language, and ſeem to be born for no other purpoſe but to apply themſelves to Sporting, Singing, Dancing, Writing and Reading after their faſhion, playing on Inſtruments, and to give themſelves to delight. When any Traveller paſſing by, turneth into any man's Houſe for entertainment, the Maſter of the Family receiveth him with great Joy, and commandeth his Wife and all the Family, that they, as long as he will abide with them, obey him in all things. In the mean ſpace, he departeth, not to return ſo long as the Gueſt remaineth in his Houſe: and mean while he lieth with the Wife, Daughter, and the reſt, as with his own Wives. The Women of that Countrey are beautiful, and ready to obey all thoſe Commandments of their Husbands, who are ſo beſotted with this folly, that they think it a glorious thing for them, and acceptable to their Idols, for which they proſper with plenty of all things. *Mangu Can* having heard of this

this Folly, commanded them to observe this detestable Custom no longer; which they did about three Years, and then seeing not their wonted Fertility, and troubled with some domestical Crosses, sent Ambassadors to the *Cham*, and earnestly entreated that he would revoke so grievous an Edict, and not abolish that Tradition which they had received from their Elders. The *Cham* answered, Seeing you desire your Reproach and Shame, let it be granted you; go and do herein after your wont. The Messengers returning with this Answer, brought great Joy to all the People. This Custom is observed in that Country to this day.

In another Province, called *Tebeth*, likewise under the Great *Cham*, they had a Custom, that no Man married a Wife who was a Virgin: for, when Travellers and Strangers, coming from other parts, pass thorough this Country, and pitch their Pavillions, the Women of that place having marriageable Daughters, bring them unto Strangers, desiring them to take them, and enjoy their Company as long as they remain there: thus the prettier are chosen, and the rest return home sorrowful. And when they will depart, they are not suffered to carry any away with them, but faithfully restore them to their Parents: the Maiden also requireth some Toy or small Present of him who hath defloured her, which she may shew as an Argument and Proof of her deflouring. And she that hath been loved, and abused of most men, and shall have many such Favours and Toys to shew to her Wooers, is accounted more noble, and may more easily and honourably be married: and when she will go gallantly attired, she hangeth all her Lovers Favours about her Neck, and the more acceptable she was to ma-

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ny, of ſo much the more Honour is ſhe adjudged worthy. But, when they are once married to Huſbands, they are now no more ſuffered to be coupled with ſtrange men: and the men of this Country are very wary that they offend not one another in this matter.

In *China*, ſuch there as be impriſoned for Debt, lye there until it be paid; the *Taiſſu*, or head Officer of that place, calling him many times before him by vertue of his Office; who underſtanding the cauſe wherefore they do not pay their Debts, appointeth them a certain time to do it, within the Compaſs whereof, if they diſcharge not their Debts, being Debters indeed, then they be whipped, and condemned to perpetual Impriſonment: If the Creditors be many, and one is to be paid before another, they do contrary to our manner, pay him firſt of whom they laſt borrowed, and ſo ordinarily the reſt, in ſuch ſort, that the firſt Lenders be the laſt Receivers. The ſame order is kept in paying Legacies; the laſt named receiveth his Portion firſt.

In the ſame Country, all ſuch Thieves as are taken, are carried to Priſon from one place to another, in a Cheſt, upon mens Shoulders, hired therefore by the King: the Cheſt is ſix handfuls high; the Priſoner ſitteth therein upon a Bench, the Cover of the Cheſt is two Boards, amidſt them both, a Pillory-like hole for the Priſoner's Neck; there ſitteth he, with his head without the Cheſt, and the reſt of his Body within, not able to move or to turn his Head this way or that way, nor to pluck it in; the Neceſſities of Nature he voideth at a hole in the bottom of the Cheſt; the Meat he eateth is put into his Mouth by others. There abideth he day and

night during his whole Journey: if haply his Porters ſtumble, or the Cheſt do jog, or be ſet down careleſly, it turns to ſuch great Pains unto him, that all ſuch Motions are near as bad as a hanging.

The Emperours of *Ruſſia*, to ſhew their Sovereignty in their Exactions for Money, have uſed very ſtrange Cavillations. One of them, named *Ivan Vaſilowich* ſent into *Permia* for certain Loads of Cedar Wood, whereof he knew that none grew in that Country: The Inhabitants returned anſwer they could find none there; whereupon, he aſſeſſed their Country in 12000 Rubbels or Marks, as if they concealed the Commodity of purpoſe. Again, he ſent to the City of *Moſko*, to provide for him a *Colpack* or Meaſure full of live Fleas, for a Medicine. They returned Anſwer, that the thing was impoſſible; and if they could get them, yet they could not meaſure them for leaping out: whereupon, he *praved*, or beat out of their Skins 7000 Rubbles for a Mulct. By like Cavillation he extorted from his Nobility 30000 Rubbles, becauſe he miſſed of his Game when he went a hunting for the Hare; as if their Hunting and murthering of Hares had been the cauſe of it.

How they Baptize, Marry, and Bury in Ruſſia.

When any Child is born, it is not baptized till the next Sunday, and if it chance that it be not baptized then, it muſt tarry until the ſecond Sunday after the Birth; and it is lawful for them to take as many God-fathers and God-mothers as they will; the more the better.

When they go to the Church, the Midwife goeth fore-moſt, carrying the Child, and the God-

fathers

fathers and God-mothers follow into the midſt of the Church, where there is a ſmall Table ready ſet, and on it an earthen Pot full of warm Water, about which the God-fathers and God-mothers with the Child ſettle themſelves: then the Clark giveth to every one of them a ſmall Wax-candle, burning; then cometh the Prieſt, and beginneth to ſay certain words, which the God-fathers and God-mothers muſt anſwer word for word; among which, one is, that the Child ſhall forſake the Devil, and as that name is pronounced, they muſt all ſpit at the word as often as it is repeated. Then he bleſſeth the Water which is in the Pot, and doth breathe over it; then he taketh all the Candles which the Goſſips have, and holding them all in one hand, letteth part of them drop into the Water, and then giveth every one his Candle again; and when the Water is ſanctified, he taketh the Child and holdeth it in a ſmall Tub, and one of the God-fathers taketh the Pot with warm Water and poureth it all upon the Child's Head. After this, he anointeth the Ears and Eyes with Spittle, and maketh certain Croſſes with Oyl upon the Back, Head, and Breaſt of the Child; then taking the Child in his Arms, carrieth it to the Images of St. *Nicholas* and our Lady, *&c.* and ſpeaketh unto the Images, deſiring them to take charge of the Child, that he may live, and believe as a Chriſtian Man or Woman ought to do, with many other words. Then coming back from the Images, he taketh a pair of Shears and clippeth the young and tender hairs of the Child's head in three or four places, and then delivereth the Child; whereunto every one of the God-fathers and God-mothers lay a hand: then the Prieſt chargeth them, that the Child be brought up in the Faith and Fear of God

and Chriſt, and that it be inſtructed to cringe and bow to the Images, and ſo they make an end. Then one of the God-fathers muſt hang a Croſs about the Neck of the Child, which he muſt alwayes wear.

Their way of marrying.

Firſt, when there is Love between the Parties, the Man ſendeth unto the Woman a ſmall Cheſt or Box, wherein is a Whip, Needels, Thred, Silk, Linnen-cloth, Shears, and ſuch like Neceſſaries as ſhe ſhall occupy when ſhe is a Wife, and perhaps ſendeth therewithall Raiſins, Figs, or ſome ſuch things, giving her to underſtand, that if ſhe do offend, ſhe muſt be beaten with the Whip; and by the Needels, Thred, Cloth, *&c.* that ſhe ſhould apply herſelf diligently to ſew, and do ſuch things as ſhe could beſt do; and by the Raiſins or Fruits, he meaneth, if ſhe do well, no good thing ſhall be withdrawn from her, nor be too dear for her: and ſhe ſendeth unto him a Shirt, Hand-kerchiefs, or ſome ſuch things of her own making.

When they are agreed, and the day of Marriage appointed when they ſhall go towards the Church, the Bride will in no wiſe conſent to go out of the Houſe, but reſiſteth and ſtriveth with them that would have her out, and feigneth her ſelf to weep; yet in the end two Women get her out, and lead her towards the Church, her Face being covered cloſe, becauſe of her diſſimulation, that it ſhould not be openly perceived: for ſhe maketh a great noiſe, as though ſhe were ſobbing and weeping, until ſhe come at the Church, and then her Face is uncovered. The Man cometh after, among other of his Friends, and they carry with them to Church a great

great Pot of Wine or Mead; then the Prieſt coupleth them together much after our Order, one promiſing to love and ſerve the other during their Lives together, *&c.* which being done, they begin to drink, and firſt the Woman drinketh to the Man, and when he hath drank he letteth the Cup fall to the Ground, haſting immediately to tread upon it, and ſo doth ſhe, and whether of them tread firſt upon it muſt have the Victory, and be Maſter at all times after; which commonly happeneth to the Man, for he is readieſt to ſet his Foot upon it, becauſe he letteth it fall himſelf. Then they go home again, the Womans Face being uncovered. The Boys in the Streets cry out, and make a noiſe in the mean time with very diſhoneſt Words.

When they come home, the Wife is ſet at the upper end of the Table, and the Husband next unto her: they fall then to drinking till they be all drunk; they perchance have a Minſtrel or two, and two naked men which led her from the Church, dance naked a long time before all the Company. When they are weary of drinking, the Bride and the Bridegroom get them to Bed; for it is in the Evening always when any of them is married: and when they are going to Bed, the Bride-groom putteth certain Money, both Gold and Silver if he have it, into one of his Boots, and then ſitting down in the Chamber, croſſing his Legs, then the Bride muſt pluck off one of his Boots, which ſhe will, and if ſhe happen on the Boot wherein the money is, ſhe hath not only the money for her Labour, but is alſo at ſuch choice, as ſhe need not ever, from that day forth, to pull off his Boots; but, if ſhe miſs the Boot wherein the money is, ſhe doth not only loſe

the money, but is also bound, from that day forwards, to pull off his Boots continually.

Then they continue in drinking and making good Chear three days following, being accompanied with certain of their Friends; and during the same three days, he is called a Duke and she a Dutchess, although they be very poor Persons. One common Rule is amongst them, if the Woman be not beaten with the Whip once a Week she will not be good, and therefore they look for it orderly; and the Women say, that if their Husbands did not beat them they should not love them. It is reported of a *German* Shoo-maker, who travelling into this Country, and here marrying a Widdow, used her with all Kindness that a Woman could (as he thought) desire, yet did not she seem content; at last learning where the Fault was, and that his not beating her was the cause of her Pensiveness, he took such a Vein in cudgelling her sides, that in the end the Hang-man was fain to break his Neck for his Labour.

Of their manner of Burial.

When any Man or Woman dieth, they stretch him out, and put a new pair of Shoos on his Feet, because he hath a great Journey to go, and a Penny in his Mouth to bear his Charges by the way; then do they wind him in a Sheet as we do, but they forget not to put a Testimony in his right hand, which the Priest giveth him, to testifie to *St. Nicholas*, whom they deem to be the Porter of Heaven, that he died a Christian Man or Woman. And they put the Corse always in a Coffin of Wood, although the Party be very poor: and when they go towards the Church, the Friends and Kinsmen of the Party

Party deceaſed, carry in their Hands ſmall Wax Candles, weeping, and howling, and making much Lamentation. They that be hanged, or beheaded, or ſuch like, have no Teſtimony with them; how they are received into Heaven it is a Wonder, without their Paſport.

Of their Prieſts in Muſcovia.

For their Prieſts, it is lawful to marry for the firſt time; but, if the firſt Wife die, he cannot take a ſecond but he muſt loſe his Prieſt-hood, and his Living withal: the Reaſon they make out of that place of St. *Paul* to *Timothy*, 1. 3, 2. not rightly underſtood: thinking that to be ſpoken of divers Wives ſucceſſively that the Apoſtle ſpeaketh of at one and the ſame time. If he will needs marry again after his firſt Wife is dead, he is no longer called *Papa*, but *Roſpapa*, or *Prieſt quondam*. This maketh the Prieſts to make much of their Wives, who are accounted as the Matrons, and of beſt Reputation among the Women of the Pariſh.

For the Stipend of the Prieſt, their manner is not to pay him any tenths of Corn, or ought elſe; but he muſt ſtand at the Devotion of the People of his Pariſh, and make up the Incomes towards his Maintainance ſo well as he can, by Offerings, Shrifts, Marriages, Burials, Dirges, and Prayers for the Dead and the Living; (which they call *Molitua*) for beſides their Publick Service within their Churches, their manner is, for every private Man to have a Prayer ſaid for him by the Prieſt, upon any occaſion of Buſineſs whatſoever, whether he ride, go, ſail, plough, or whatſoever he doth elſe; which is not framed according to the occaſion of his Buſineſs,

but at Randome, being some of the ordinary and usual Church-prayers; and this is thought to be more holy and effectual, if it be repeated by the Priest's Mouth, rather than by his own. They have a Custom besides, to solemnize the Saints day that is Patron to their Church, once every Year; what time all the Neighbours of their Country and Parishes about, come in to hear Prayers said to that Saint for themselves and their Friends, and so make an Offering to the Priest for his Pains: This Offering may yield them some ten pounds a Year, more or less, as the Patron or Saint of that Church is of Credit and Estimation among them. The manner is, on this day, (which they keep Anniversary for the Priest) to hire divers of his Neighbour-Priests to help him, as having more Dishes to dress for the Saint than he can well turn his hand unto. They use besides to visit their Parishioners Houses with holy Water and Perfume, commonly once a Quarter; and so having sprinkled and becensed the good Man and his Wife, with the rest of their Houshold and Houshold-stuff, they receive some Devotion, more or less, as the man is of Ability. This and the rest laid altogether, may make up for the Priest, towards his maintainance, about thirty or forty Marks a Year; whereof, he payeth the tenth part to the Bishop of the Dioceſs.

The Manner of making Fryars in Muscovia.

First, the Abbot strippeth him of all his Secular or ordinary Apparel; then he putteth upon him, next to his Skin, a white Flannel Shirt, with a long Garment over it down to the Ground, girded unto him with a broad Leather Belt. His uppermost Garment

ment is a Weed of *Garras* or *Say*, for colour and faſhion much like to the upper Weed of a Chimney-Sweeper: then is his Crown ſhorne a hand breadth, or more, cloſe to the very Skin; and theſe, or like Words pronounced by the Abbot, whilſt he clippeth his Hair: *As theſe Hairs are clipped off, and taken from thy Head, ſo now we take thee, and ſeparate thee clean from the World and worldly things*, &c. This done, he anointeth his Crown with Oyl, and putteth on his Cool, and ſo taketh him in among the Fraternity. They vow perpetual Chaſtity, and Abſtinence from Fleſh.

The Life, Manner, and Cuſtoms of the Samoits, *a People inhabiting near* Nova-Zembla.

IN their Journey, their upper Coat is called a *Park*, which is for the moſt part of Deer-skin, and ſome of white Fox or Wolverin, which they wear the Hair or Fur outward; under that they have another Coat, which is called a *Mallek*, made of young Fawn Skins, or Hare Skins, or Swan Skins, very ſoft and well dreſſed; a Cap of Bever, double, and cloſe to their Heads, with two Flaps for their Ears, tyed under their Chin, a Pair of Breeches of Deer-skin, with the Hair inwards; upon their Feet they have Socks or Stockings of Deer-skin, the Hair to their Skin, upon that long Boots, which they call *Pemyes*, made of the Legs of Deer skins; thus apparelled, they ſit upon the Sleds croſs-legged, with a Deer-skin under them; two Deer being yoaked to a Sled, they will run with ſuch Swiftneſs, and ſo long continue, as is not to be believed, except to thoſe

those that have seen the same; for, riding Post, they will ride without Rest or Sleep two hundred miles in four and twenty hours, but with their Argish or Stuff, thirty miles in twelve hours; their Women usually do guide their Argish, which is ten Sleds, and to every Sled a Buck, all made fast one after another; the Men in the way do provide Wood for firing, and do hunt for all manner of Beasts and Fowl, which the Women dress. It is the Womans Labour to set up the Choom or Tent, making one place therein always holy, which the Woman must not set her Foot into, neither go about the Tent round, which if they chance to do, they will presently remove all, for fear of the Wolf or Bear, which they say would devour them if they did not remove. Their Tent or Choom is made in this manner; first, they set up long Firr-poles, then they have six Quarters double of Deer-skins, which being set up, they throw Snow round about the Edges a Yard thickness, leaving the top open for to vent Smoak, making a Fire in the middle, spreading Deer-skins, upon which they lie; in which manner, it is altogether as warm as the Stones in *Russia*: they have no Towns, neither any certain place of abode, but with their Deer they travel from place to place, where they find the best Moss, on which their Deer feed.

Their Wives they buy for Deer, and will have, if he have ability, four or five Wives, with whom he lyeth by turn every Night several; he is the richest man that hath most Deer or Daughters, selling them to any that will give most for them. In their Marriage, having agreed of Price, they use not great Ceremonies, only they make a Feast to their Friends, after which, the Woman is brought

to

to the Man that hath bought her, ſhe being hung with many Iron Rings and Brazen Bells, all departing out of the Tent, ſave they two, till the next morning, and then he departeth; but, if he be one of Wealth, they will continue their Feaſt ſeven days. It falleth out many times, that after they have had their Wives half a Year or a Year, they will turn them back to their Friends, taking their Deers again, paying for the charge of the Feaſt, which is always to be made at her Fathers charge, and loſing the encreaſe of his Deer.

They have no knowledge of the true God, but worſhip Blocks and Images of the Devil, unto which they will ſtrangle tame Deer, rubbing the Blood on the Idols, and eating the Meat themſelves. When a rich man dies, becauſe he ſhall not travel on foot, his Friends will kill three Deer to draw him in the new World, and they will ſtrangle a Slave to tend on him. The Deer they kill in this manner, to ſerve the dead man; they make a Stake ſharp, which they thruſt into the Beaſts Fundament, with many Howlings and Cryings, till they be dead: the Maſter, with the Slave, they bury; the Deer they eat as well raw as boiled or roaſt, although they uſe all three. If a young Child dye under fourteen of their Years, which is ſeven of ours, they do hang it by the Neck on ſome Tree, ſaying, it muſt fly to Heaven.

If any Controverſie be, which cannot be decided, or the Truth known, then one of the two betwixt whom the Controverſie is, muſt be ſworn, which is in this manner; they will make an Image of a Man in Snow, bringing a Wolfs Noſe, and delivering a Sword to him that muſt ſwear, he rehearſing by name all his Friends, deſiring that they might all

be

be cut in Pieces in that manner as he doth cut that Image of Snow. Then he himself doth cut the Image of Snow all to pieces with the Sword; then after, the Wolves Nose being laid before him, he desires that the Wolf may destroy all his tame Deer, and that he may never more take or kill any wild Deer after that if he speak not the Truth: so cutting the Wolf's Nose in pieces, there is no more to be said of that Controversie.

When they would know any thing to come, they send for their Priest or Witch to converse with the Devil, sitting in one side of the Tent, having before his Face a piece of an old Shirt of Mayl, hung with Bells and pieces of Brass; in his right hand a great Tabor made with a Wolves skin, beating upon the same with a Hares foot, making a very doleful sound, with singing and calling for the Devil to answer his Demand; which being ended, they strangle a Deer for a Sacrifice, making merry with the Flesh.

The Women be very hard of Nature; for, at their Child-bearing, the Husband must play the Mid-wife; and being delivered, the Child is washed with cold Water or Snow, and the next day the Woman is able to conduct her *Argish* or Sled.

A Description of Groen-land, *and the Inhabitants thereof: by an Eye-witness,* Anno 1612.

THE North-west part of *Groen-Land* is an exceeding high Land to the Sea-ward, and almost nothing but Mountains, which are wonderful high all within the Land, as far as we could perceive: they

they are all of Stone, ſome of one colour, and ſome of another, and all gliſtering as though they were of rich Value, but indeed they are not worth any thing. There are ſome Rocks in thoſe Mountains which are exceeding pure Stone, finer and whiter than Alabaſter. The ſides of theſe Mountains are covered with Snow for the moſt part, eſpecially the North-ſides; and the North-ſides of the Valleys having a kind of Moſs, and in ſome places Graſs, with a little Branch running all along the Ground bearing a little black Berry. There are few or no Trees growing, as far as we could perceive, but in one place, ſome forty miles within the Land, in a River, which we called *Ball's* River; there I ſaw on the South-ſide of an high Mountain, which we went up, and found (as it were) a young Grove of ſmall Wood, ſome of it ſix or ſeven Foot high, like a Coppice in *England*, that had been ſome two or three Years cut: and this was the moſt Wood that we ſaw growing in this Country, being ſome of it a kind of Willow, Juniper, and ſuch like.

We found in many places much *Angelica*; we ſuppoſe the People eat the Roots thereof for ſome Cauſes, for we have ſeen them have many of them in their Boats. There are great Store of Foxes in the Iſlands, and in the Main, of ſundry colours: and there are a kind of Hares as white as Snow, with their Hair or Fur very long.

Alſo there be Deer, but they are moſt commonly up within the Main very far, becauſe the People do ſo much hunt them that come near the Sea: I ſaw at one time ſeven of them together, which were all that we did ſee in the Country; but our men have bought divers Coats of the People, made of Deers skins, and have bought of their Horns alſo; beſides,

beſides, we have divers times ſeen the Foot-ſteps of ſome Beaſts, whoſe Foot was bigger than the Foot of a great Oxe. Furthermore, the Inhabitants have a kind of Dogs, which they keep at their Houſes and Tents, which Dogs, are almoſt like unto Wolves, living by Fiſh, as the Foxes do: but one thing is very ſtrange, as I thought, for the Pizzles of both Dogs and Foxes are Bone.

The People, all the Summer time, uſe nothing but fiſhing, drying their Fiſh and Seals-fleſh upon the Rocks, for their Winter Proviſion. Every one, both Man and Woman, have each of them a Boat made with long ſmall pieces of Firr-wood, covered with Seals-skins very well dreſſed, and ſewed ſo well with Sinews or Guts, that no Water can pierce them thorough, being ſome of them above twenty foot long, and not paſt two foot or two foot and an half broad, in form of a Weaver's Shuttle, and ſo light, that a man may carry many of them at once for the weight. In theſe Boats they will row ſo ſwiftly, that it is almoſt incredible: for no Ship in the World is able to keep way with them, although ſhe have never ſo good a Gale of Wind: and yet they uſe but one Oar, who ſitting in the middle of their Boat, and holding their Oar in the middle, being broad at each end like our Oars, will at an Inſtant go backward and forward as they pleaſe.

We could not particularly learn their Rites or Ceremonies; but, generally, they worſhip the Sun, as chief Author of their Felicity. At their firſt Approach unto us they uſed with their hands to point up to the Sun, and to ſtrike upon their Breaſts, crying *Ilyont*; as who would ſay, I mean no harm; which they will do very often, and will not come near you until you do the like, and then they will come without any fear at all. They

They bury their Dead in the out-Iſlands, near the Sea-ſide. Their manner of Burial is this; Upon the tops of the Hills they gather a Company of Stones together, and make thereof a hollow Cave or Grave, of the length and breadth of the Body which they intend to bury, laying the Stones ſomewhat cloſe like a Wall, that neither Foxes, nor other ſuch Beaſts, may devour the Bodies, covering them with broad Stones, ſhewing afar off like a Pile of Stones. And near to this Grave where the Body lieth is another, wherein they bury his Bow and Arrows, with his Darts, and all his other Proviſion, which he uſed while he was living. He is buried in all his Apparel, and the coldneſs of the Climate doth keep the Body from ſmelling and ſtinking, although it lye above the Ground.

They eat all their Food raw, and uſe no Fire to dreſs their Victuals, as far as we could perceive. Alſo, we have ſeen them drink the Salt water at our Ships ſide; but, whether it be uſual or no I cannot tell. Although they dreſs not their Meat with Fire, yet they uſe Fire for other things, as to warm them, and the like.

Divers of our Men were of Opinion, that they were Man-eaters, and would have devoured us if they could have caught us; but I do not think they would; for if they had been ſo minded, they might at one time have caught our Cook and two other with him, as they were filling of Water at an Iſland a great way from our Ship. Theſe three (I ſay) were in the Ships Boat, without either Musket, or any other Weapon, whenas a great Company of the *Savages* came rowing unto them, with their Darts and other Furniture, which they never go without, and ſtood looking into the Boat for Nails, or any old

old Iron, which they greedily desire, while our men were in such a fear that they knew not what to do. At length, our Cook remembred that he had some old Iron in his Pocket, and gave each of them some, as far as it would go, with his Key of his Chest, and presently they all departed, without offering any harm at all. But this I speak not that I would have men to trust them, or to go among them unprovided of Weapons; for, by so doing, they may chance to forfeit their Life for their foolhardiness.

Several Varieties of the West-Indies.

Videos in his fifteenth Book and first Chapter saith, That in the Year 1520. the City of St. *Domingo* in *Hispaniola*, was almost dishabited by a great Army of Ants; as in *Spain* a City was dispeopled by Conies; in *Thessaly* another City was destroyed by Rats; amongst the *Atariotes* one by Frogs; and the *Minutines* by Fleas; *Amitle* in *Italy* by Serpents; and another part thereof by Sparrows; as were divers places of *Africa* often by Locusts: so can the great God arm the least Creatures to the destruction of proud vain-glorious Man. And this Misery so perplexed the *Spaniards*, that they sought as strange a Remedy as was the Disease; which was, to chuse some Saint for their Patron against the Ants. *Alexander Geraldine*, the Bishop, having sung a solemn and Pontificial Mass, after the Consecration and Elevation of the Sacrament, and devout Prayers made by him and the People, opened a Book, in which was a Catalogue of the Saints, by

by lot to chuſe ſome he or ſhe Saint whom God ſhould pleaſe to appoint their Advocate againſt that Calamity; and the Lot fell upon St. *Saturnine*, whoſe Feaſt is on the 29*th* of *November*: after which, the Ant-damage (ſaith *Ovideos*) became more tolerable, and by little and little diminiſhed, by God's Mercy, and Interceſſion of that Saint.

The ſame Author reporteth, That going from the Gulf of *Ovotigua* to *Panama*, two hundred Leagues Eaſtward, near the Mouth of the Gulf, he ſaw a Fiſh, or great Water-monſter, which at times lifted it ſelf right up above the Water ſo far, that the Head and both the Arms might be ſeen, which ſeemed higher than their Carvel and all her Maſts. Thus did ſhe riſe and fall divers times, beating the Water ſtrongly, and not caſting any Water out of her Mouth: a younger or leſſer of the ſame kind did likewiſe ſwim a little diſtance from the greater. To *Ovideos* Judgment, each Arm ſeemed five and twenty foot long, and as big as a Butt or Pipe; the Head fourteen or fifteen foot high, and much more in breadth; and the reſt of the Body larger. That of her which appeared above Water was above five times the height of a mean man, which makes five and twenty Paces. She ſeemed to diſport her ſelf at a Tempeſt, which ſuddenly aroſe to their purpoſe, and brought them in few days to *Panama*.

The *Indians* of *Braſil* are of a marvellous quick Sight; for at a League off they ſee any thing, and in the ſame manner hear; they gueſs very right, ruling themſelves by the Sun; they go to all parts they liſt, 200 or 300 Leagues thorough thick Woods, and miſs not one Jot; they travel much, and always running a Gallop, eſpecially with ſome Charges; no Horſe is able to hold out with them: they

are great Archers, and so certain, that no Bird can scape them be it never so little, or any Vermin of the Woods; and there is no more, but if they will shoot an Arrow thorough the Eye of a Bird or Man or hit any other thing, be it never so small, they do it with great Facility and with their own Safety. They are great Fishers and Swimmer, they fear no Sea nor Waves, continue a day and a night swiming, and the same they do rowing, and sometimes without Meat. They use also for Weapons, Swords of Wood, and enterlay the ends of them with Palm-tree of sundry Colours, and set Plumes on them of divers colours, chiefly in their Feasts and Slaughters; and these Swords are very cruel, for they make no Wound, but bruise and break a Man's Head without having any Remedy of Cure.

Near to the River of the *Amazons* is a place called *Ezwra*, that is to say, the *Stone-house*, a very strong thing, for it is a great huge Rock, and it hath an Entrance like a great Door within it, as any Hall in *England*: The *Indians* say, that there St. *Thomas* did preach to their Fore-fathers. Hard by standeth a Stone as big as four great Canons, and it standeth upon the ground upon four Stones little bigger than a man's Finger, like Sticks; the *Indians* say it was a Miracle which the Saint shewed them, and that that Stone had been Wood. Likewise, by the Sea-side there are great Rocks, upon which, are store of Prints of the footing of bare Feet, all which Prints are of one Bigness; they say they are the print of the Foot-steps of that Saint, when standing upon the Rocks he called to the Fishes of the Sea, and they heard him.

At the *Antillas* in *Brasil* they have a Bird, which, for the rareness and strangeness thereof, deserveth

to

to be had in Remembrance. It is the fineſt Bird that can be imagined; it hath a Cap on his Head to which no proper Colour can be given; for, on whatſoever ſide ye look on it it ſheweth red, green, black, and more Colours, all very fine and ſhining; and the Breaſt is ſo fair, that on whatſoever ſide yé take it it ſheweth all the Colours, eſpecially a yellow more finer than Gold: the Body is gray; it hath a very long Bill, and the Tongue twice the length of the Bill; they are very ſwift in Flight, and in their Flight they make a noiſe like the Bee; and they rather ſeem Bees in their Swiftneſs than Birds, for they always feed flying, without ſitting on a Tree, even as the Bees do fly ſucking the Honey from the Flowers. They have two beginnings of their Generation; ſome are hatch'd of Eggs like other Birds, others of little Bubles, and it is a thing to be noted, a little Buble to begin to convert it ſelf into this little Bird, for at one Inſtant it is a Buble and a Bird, and ſo converts it ſelf into this moſt fair Bird, a wonderful thing, and unknown to the Philoſophers, ſeeing one living Creature, without Corruption, is converted into another.

Alſo, in this Country of *Braſil*, a certain Tree groweth in the Fields, and the Main of the *Bay*, in dry places where no Water is, very great and broad; it hath certain Holes in the Branches, as long as an Arm, that are full of Water, that in Winter nor Summer never runneth over, neither is it known whence this Water cometh; and drink as many or drink few of it, it is always at the ſame ſtay; and ſo it ſerveth not only for a Fountain, but alſo for a great main River: and it happeneth five hundred Perſons to come to the Foot of it, and there is harbour for them all; they drink and waſh

all that they will, and they never want Water; it is very ſavory and clear, and a great Remedy for them that travel into the Main, when they can find no other Water.

John Lerius, a *French-man*, who lived in *Braſil* for ſome time, writeth, That the *Barbarians* much wondered to ſee French-men and other Strangers, coming far off, from remote Countries, to take ſo much Pains to carry back their Ships laden with *Braſil* or Red Wood; and therefore, one of the ancienteſt of them queſtioned him in this manner concerning that matter: *What meaneth it that you* Mair *and* Peros, (that is *French*-men and *Portugals*) *come ſo far to fetch Wood? Doth your Country yield you no Wood for the Fire?* Then ſaid I, *It yieldeth Fewel ſurely, and that in great Plenty, but not of that kind of Trees, ſuch as yours are; eſpecially* Braſil, *which our men carry from hence, not to burn, as you ſuppoſe, but for to dye.* Here he preſently excepting, *But have you* (ſaid he) *need of ſo great plenty of that Wood? yea ſurely,* (ſaid I) *for ſeeing even one Merchant with us poſſeſſeth more Scarlet Cloaths, more Knives and Sciſſers, and more Looking-glaſſes* (alledging known and familiar Examples unto him) *than all thoſe which were ever brought hither unto you, he only will buy all the* Braſil, *to the end that many Ships might return laden from hence. Ah!* (ſaith the *Barbarian*) *you tell me ſtrange and wonderful things.* Then preſently remembring what he had heard, he proceeded to demand further Queſtions of me. But, ſaith he, *That great rich Man, of whom you make Report, doth he not die? He dieth,* ſaid I, *as alſo other men do. Who then* (ſaid he) *is Heir of thoſe Goods which this man leaveth when he dieth? His Children,* ſaid I, *if he have any: if he have none, his Brethren, Siſters, or his next Kindred.*

dred. When I had ſaid this, *Surely* (ſaith that my diſcreet old Fellow) *hereby I eaſily perceive, that you* Mair (that is, French-men) *are notable Fools: for what needeth you ſo greatly to tire and turmoil your ſelves in ſailing over the Sea, in paſſing whereof* (as being here arrived you report to us) *you ſuſtain ſo many Miſeries? Is it forſooth, that you might get riches for your Children, or living Kinsfolk? Is not the Earth which hath nouriſhed us, ſufficient alſo to maintain them? We ſurely have both Children and Kinsfolk, and them, as you ſee, we love dearly; but ſeeing we confidently hope, that it ſhall come to paſs that after our death, the ſame Earth which nouriſhed us, ſhall alſo relieve and cheriſh them, therein we repoſe our ſelves, and reſt content.*

One of theſe Iſlands, on the South-part of the *Streights*, is called *Baldivia*, which took its name of a *Spaniſh* Captain ſo called, whom afterwards the *Indians* took Priſoner; and it is ſaid, they inquired of him the reaſon why he came to moleſt them, and to take their Countrey from them, having no Title or Right thereunto? He anſwered, to get Gold: which the *Barbarians* underſtanding, cauſed Gold to be molten, and poured down his Throat, ſaying, *Gold was thy deſire, glut thee with it.*

When the *Spaniards* firſt began to inhabit the *Weſt-Indies*, *Santta Domingo* was an Iſland as full of *Indians* as any place of that bigneſs in all *America*; but by the cruelty of the *Spaniards*, in their exceſſive labour in the Mines, they were moſt of them deſtroyed, which labour was ſo grievous, that many of the ſurviving *Indians* would rather kill themſelves than endure it. It happened on a time, that a *Spaniard* called certain of them to go work in the Mines, which rather than they would do, they proffer'd to

lay violent hands on themſelves; which the *Spaniard* perceiving, he ſaid unto them, Seeing you will rather hang your ſelves than to go and work, I will likewiſe hang my ſelf and go with you, becauſe I will make you work in the other World: but the *Indians* hearing this, ſaid, We will willingly work with you, becauſe you ſhall not go with us; ſo unwilling they were of the *Spaniards* company: ſo that of all the Inhabitants of this Iſland, there was none eſcaped Death but only theſe few, which was by the means of this *Spaniard*, or elſe they would have hanged themſelves alſo.

The cruelty of the *Spaniards* to the *Indians* of *Peru* was ſo extraordinary great, that thoſe ſilly People would not believe that the *Spaniards* were born into the World like other men, ſuppoſing, that ſo fierce and cruel a Creature could not be procreated of Man and Woman. They called them therefore *Viracochie*, that is, *Sea-froth*: as if they thence had received their Original. Nor can any alter this their Opinion, ſo deeply rooted, ſaying, *The Winds overthrow Trees and Houſes, Fire burns them, but theſe* Viracochie *devour all things, inſatiably ſeeking Gold and Silver, which as ſoon as they have gotten, they play away at* Dice, *War, kill one another, rob, blaſpheme, wickedly forſwear and deny God, never ſpeak truth; and us they have ſpoiled of our Countrey and* Fortunes: and therefore they curſed the Sea, which brought to the Land ſo fierce and dreadful an Iſſue.

Before the *Spaniards* conquered *Peru*, the Tribute which the poor People were tied to pay to their *Juca's* or Kings, was, on certain dayes to give him ſo many Pipes of Lice, ſo to acknowledge ſubjection, and keep themſelves clean.

Of

Of the Tortoiſes *in the* Weſt-Indies.

The Tortoiſe is reaſonable toothſom, and wholſom Meat, of ſuch largeneſs, that one of them will make a dozen Meſſes, appointing ſix to every Meſs. It is ſuch a kind of Meat as a man can neither abſolutely call Fiſh nor Fleſh; keeping moſt in the Water, and feeding upon Sea-graſs, like an Heifer, in the bottom of the Coves and Bayes, and laying their Eggs (of which we ſhould find five hundred at a time in the opening of a ſhe-one) in the Sand by the Shoar-ſide and ſo covering them cloſe, leave them to the hatching of the Sun; like the *Monati* at St. *Dominick*, which made the *Spaniſh* Friars (at their firſt arrival) make ſome ſcruple to eat them on a *Friday*, becauſe in colour and taſte the Fleſh is like to Morſels of Veal. Concerning the laying of their Eggs, and the hatching of their Young, *Peter Martyr* writeth thus in his Decads of the Ocean: At ſuch time as the heat of Nature moveth them to generation, they come forth of the Sea, and making a deep Pit in the Sand, they lay three or four hundred Eggs therein; when they have thus emptied their Bag of Conception, they put as much of the ſame again into the Pit as may ſatisfie to cover the Eggs, and ſo reſort again to the Sea, nothing careful of their ſucceſſion. At the day appointed of Nature to the procreation of theſe Creatures, there creepeth out a multitude of Tortoiſes, as it were Piſmires out of an Ant-hill, and this onely by the heat of the Sun, without any help of their Parents. Their Eggs are as big Gooſe-Eggs, and themſelves, grown to Perfection, bigger than great round Targets.

The *Indians* of *Virginia*, at the first coming of the *English* thither, were so simple and ignorant, that having surprized some Gun-powder from the *English*, their King caused it to be sown, thinking it would grow up and increase, as did Corn and other Seeds.

Throughout all the Mountains, either of the Islands, or firm Land of *Nova Hispania*, *Carthagena*, &c. there are infinite numbers of Monkeys, which are a kind of Apes, but very different, in that they have a Tayl, a very long one. And amongst them there are some kinds which are thrice, yea four times bigger than the ordinary; some are all black, some bay, some gray, and some spotted. Their agility and manner of leaping is admirable, for that they seem to have Reason and Discourse to go upon Trees, wherein they seem to imitate Birds. My Author, going from *Nombre de Dios* to *Panama*, saw in *Capira* one of these Monkeys leap from one Tree to another, which was on the other side of a River, making him much to wonder. They leap where they list, winding their Tails about a Branch to shake it; and when they will leap farther than they can at once, they use a pretty device, tying themselves by the Tails one of another, and by this means make, as it were, a Chain of many: then do they lanch themselves forth, and the first, holpen by the force of the rest, takes hold where he list, and so hangs to a Bough, and helps all the rest till they be gotten up. It were long to report the Fooleries, Tricks, Travesses, and pleasant Sports they make when they are taught, which seem not to come from brute Beasts, but from a man-like understanding. The same Author saw one in *Carthagena*, in the Governours House, so taught, as the things he did

did ſeemed incredible: They ſent him to the Tavern for Wine, putting the Pot in one hand and the Money in the other; and they could not poſſibly get the Money out of his hand before he had his Pot full of Wine. If any Children met him in the ſtreet, and threw any ſtones at him, he would ſet his Pot down on the one ſide, and caſt ſtones againſt the Children, till he had aſſured his way, then would he return to carry home his Pot: and which is more, although he were a good Bibber of Wine, yet would he never touch it until leave was given him. They told him moreover, that if he ſaw any Women painted, he would fall upon them, pull off their Attire, and would ſeek to bite them.

Several Rarities of divers Countreys.

THe Coco-tree is one of the moſt admirable Rarities in the whole World, which Mr. *Herbert* in his Travels thus deſcribes. The Tree that bears the Coco is ſtrait and lofty, without any Branches ſave at the very top, where it ſpreads its beautiful plumes, and Nuts like Pearls or Pendants adorning them. It is good Timber for Canoes, Maſts, Anchors: the leaves for Tents or Thatching: the Rind for Sails, Mattereſſes, Cables, and Linnen: the Shells for Furniture, the Meat for Victualling. The Nut is covered with a thick rind, equal in bigneſs to a Cabbage. The Shell is like the Skull of a man, or rather a Deaths-head; the Eyes, Noſe and Mouth being eaſily diſcerned: within it is contained a quart of ſweet and excellent Liquor, like new White-wine, but far more aromatick taſted: The Meat or Kernel

nel is better reliſhed than our Filberds, and is enough to ſatisfie the Appetite of two reaſonable men.

——— the *Indian* Nut alone
Is Cloathing, Meat, and Trencher, Drink and Can,
Boat, Cable, Sail, Maſt, Needle, all in one.

The Divine *Du Bartas* hath celebrated its praiſes unto the Life, in theſe Verſes, tranſlated by *Joſhua Sylveſter*.

The *Indian* Iſles moſt admirable be
In thoſe rare Fruits, call'd *Coco's* commonly;
The which alone far richer wonder yields, (Fields.
Than all our Groves, Meads, Gardens, Orchards,
What would'ſt thou drink? the wounded leaves drop Wine;
Lack'ſt thou fine Linnen? dreſs the tender Rine.
Dreſs it like Flax, ſpin it, then weave it well,
It ſhall thy Cambrick and thy Lawn excell.
Long'ſt thou for Butter? bite the pulpous part,
For never better came to any Mart.
Do'ſt need good Oyl? then bolt it to and fro,
And paſſing Oyl it ſoon becometh ſo.
Or Vinegar? to whet thine Appetite;
Why Sun it well, and it will ſharply bite.
Or want'ſt thou Sugar? ſteep the ſame a ſtound,
And ſweeter Sugar is not to be found.
'Tis what you will, or will be what you would,
Should *Midas* touch it, ſure it would be Gold.
And God, all good, to crown our Life with Bays,
The Earth with Plenty, and his Name with Praiſe;
Had done enough, if he had made no more
But this one Plant, ſo full of choiceſt ſtore;
Save that the World (where one thing breeds ſaticty)
Could not be fair without ſo great Variety.

Sir *James Lancaſter*, in his *Eaſt-India* Voyage, in the Iſle of *Sombrero*, found on the Sea Sands a young Twig

Twig growing up to a Tree, and offering to pluck up the ſame, it ſhrunk down into the Ground; and when it was by Strength pulled up, a great Worm was the Root of it; and as the Tree groweth in greatneſs the Worm diminiſheth. This Tree plucked up, the Leaves and Pill ſtripped off, by that time it's dryed, is turned into a hard Stone. So that this Worm was twice transformed into different Natures after a wondrous manner.

In *Æthiopia* is a Lake of that poiſonous Nature, that whoſoever drinketh of the Water of it either falleth immediately mad, or is for a long time troubled with an extream Drowzineſs; as ſaith *Ovid*,

Æthiopeſque Lacus; quos ſi quis faucibus hauſit,
Aut furit, aut patitur mirum gravitate ſoporem.
Who doth not know the *Æthiopian* Lake,
Whoſe Waters he that drinks his Thirſt to ſlake;
Either groweth mad, or doth his Soul oppreſs
With an unheard-of heavy Drowzineſs.

The *Perſians* have a very great Averſion for Swine, and conceive they have eſpecially Reaſon for it, following the Example of the *Jews*; and to that purpoſe, tell a ridiculous and obſcene Story, which they take out of the *Alcoran*, and relate, That one day the Apoſtles intreated our Saviour to tell them after what manner *Noah* lived in the Ark during the Deluge: but our Saviour, without ſaying a Word to them, having taken a handful of Dirt, made the Figure of a Man with it, caſt it upon the ground, and ſaid to it, riſe up in the name of the Father; immediately there ſtarted up an old Man, all white, whom our Saviour asked, Who art thou? He made anſwer, I am *Japhet* the Son of *Noah*. Our Saviour asked him whether he were ſo white when he died; whereunto he anſwered, that he was not,

not, but that he became so just that moment, out of the fear he was in to appear before God, as believing he had been raised up to come to the last Judgment. Upon that, *Jesus Christ* commanded him to acquaint the Apostles with all that had been done in the Ark; *Japhet* obey'd, and told them, among other things, that one day the Ark being so full of Dirt at that place where the house of Ease stood, that *Noah* fearing it might take in Water there, thought fit to consult God in that Extremity. The Divine Answer was, that he should send an Elephant to the said common House, and that of the Dung of that Creature and Man's mix'd together, there was immediately engendered a Swine, which so turned up that heap of Ordure with his Snowt, that the Ark went very even. This nasty Creature having filled it's Nostrils with Filth, sneez'd very violently; by means of which sneezing, there came out a Rat, which put *Noah* into greater Perplexity than before; insomuch, that to be delivered out of these Troubles he address'd himself once more to God, and ask'd him what he should do in that unhappy Conjuncture. The Answer was, that God commanded him to strike the Lyon upon the Head with a Wand, and that he being thereby put into a Fury, fell a roaring so loud, that out of his Nostrils there came out a Cat, which immediately pursued the Rat. Now *Noah* knowing that he was to continue forty Years in the Ark, separated the Males from the Females, out of a fear, that the several Species multiplying, the Ark would not be able to contain them, and that they might want Meat. Of all Creatures, only the Dog had the Freedom allow'd him to stay with the Bitch at the bottom of the Ark; one day the Cat having observ'd that

that thoſe Creatures had the liberty to do what all the reſt were deny'd, went and made her Complaints to *Noah*, who reproaching them with what they had done, the Dog would not acknowledge the Fact. But, word was ſo often brought to *Noah* of the Dogs Tranſgreſſion, that he deſired God to make known the Truth of it by an infallible Proof, and that afterwards, the Dog deſirous to line the Bitch, became faſtned to her; wherewith the Cat having acquainted *Noah*, they were taken in the Fact, and found guilty of having lied before. Thence it comes, that ever ſince that time, Dogs have been ſo faſtned in the Act of Generation, and have an inveterate Fewd againſt Cats.

Of a mirthful Cuſtom, formerly uſed at Dunmow *in* Eſſex.

FOrmerly there was a Priory at this *Dunmow*, founded (ſaith *Speed*) by *Juga*, a noble Lady, *Anno* 1111. for black Nuns; but it ſeems afterwards the Property thereof was altered into a Male Monaſtery; the mortified men wherein were mirthful ſometimes, as it appeared; for, if any Perſon, from any part of *England*, came thither, and humbly kneeling on two Stones at the Church-door, before the Prior or Covent, he might demand at his own Pleaſure a Gammon or Flitch of Bacon, upon the ſolemn taking of the enſuing Oath.

You ſhall ſwear by the Cuſtom of our Confeſſion,
That you never made any Nuptial Tranſgreſſion
Since you were married, Man or Wife,
By houſhold Brawls or contentious Strife;

Or,

Or otherwiſe, in Bed or at Board
Offended each other in deed or word;
Or, ſince the Pariſh-Clark ſaid *Amen*
Wiſhed your ſelves unmarried again;
Or, in a Twelve-month and a Day
Repented not in Thought any way;
But continued true and in deſire,
As when you joyn'd hands in holy Quire.
If to theſe Conditions, without all fear,
Of your own Accord you will freely ſwear,
A Gammon of Bacon you ſhall receive,
And bear it hence with Love and good Leave:
For, this is our Cuſtom, at *Dunmow* well known;
Though the Sport be ours, the Bacon's your own.

The Party or Pilgrim for Bacon was to take his Oath before the Prior, the Covent, and the whole Town, humbly acknowledging in the Church-yard, upon two hard Stones, which ſome ſay are yet to be ſeen in the Priory Church-yard: his Oath was adminiſtred with ſuch long Proceſs, and ſuch ſolemn ſinging over him, as doubtleſs muſt make his Pilgrimage, as I may term it, painful. After this, he was taken upon mens Shoulders, and carried, firſt about the Priory Church-yard, and after thorough the Town, with all the Fryars and Brethren, and all the Towns-folk, young and old following him, with Shouts and Acclamations, and with his Bacon before him, and in ſuch manner he was ſent home with his Bacon; of which, I find ſome had a Gammon, and others had a Flitch; for proof whereof, I have found out the Record of the Houſe, and the Names of the ſeveral Perſons that at ſeveral times had it. There was one *Stephen Samuel* of *Little Eaſton* in the County of *Eſſex*, Husband-man, that came to the Priory of *Dunmow*, on our Lady-day,

in

in the ſeventh year of King *Edward* the Fourth, and required a Gammon of Bacon, and was ſworn before *Roger Rulcot* then Prior, and the Covent of that place, as alſo before the multitude of other Neighbours; and there was a Gammon of Bacon delivered unto him. Alſo one *Richard Wright* of *Badeſnorth*, near the City of *Norwich*, in the County of *Norfolk*, came and required of the Bacon of *Dunmow*, on the 17 day of *April* in the twenty third year of the Reign of *Henry* the ſixth; and, according to the form of the Charter, was ſworn before *John Canon* Prior of the place, the Covent, and many other Neighbours, and there was delivered unto him a Flitch of Bacon. Hereby appeareth it was given according to Charter or Donation by ſome conceited Benefactor, to the Houſe; and it was not to be doubted, but at ſuch a time the bordering Towns and Villages would reſort, and be Partakers of their Sport, and laugh to ſcorn the poor Mens pains.

Alſo it is to be remembred, that in the Year of our Lord 1510. upon Munday, being the eighth day of *September*, in the ſecond year of King *Henry* the Eighth, that *Thomas Lee* of *Coxal* in *Eſſex*, was ſworn before *John Taylor* the Prior of the Houſe, and the Covent, as alſo before a Multitude of other Neighbours; and there was delivered unto him a Gammon of Bacon.

Of what we find in credible Authors concerning the famous Guy, *Earl of* Warwick.

THIS *Guy* was Son unto one *Siward*, Baron of *Wallingford*, who married unto *Felicia*, ſole Daugh-

Daughter and Heiress of *Rohand*, the first we read of the *Saxon* Race that was Earl of *Warwick*, and in her Right became Earl of that Earldom; who, for his Valour, hath ever since been, and yet is so famous, that the Vulgar are of Opinion he was a Man of more than an ordinary Stature; and the *Welch* taking notice of his brave Exploits will needs have him to be descended from *British* Parentage.

Soon after his Marriage with *Felicia* aforesaid, being now pretty well stricken in Years, he went on Pilgrimage to the *Holy-Land*, where he abode for some space; during which time, *viz. Anno* 926. in the third Year of King *Athelstane*, the *Danes* having invaded *England*, cruelly wasted the Countries where they march'd, so that there was scarce a Town or Castle that they had not burnt or destroyed, almost as far as *Winchester*; and hearing that the King with his Nobles then was in that City consulting about some timely means to prevent the utter loss of all, they sent Messengers to him, proposing, that either he would forthwith resign his Crown to the *Danish* Generals, *viz. Aulafe* and *Govelaph*, or submit to hold this Realm of them, doing Homage and Fealty, and paying Tribute according to their Appointment; or lastly, that the whole Dispute for the Kingdom should be determined in a single Combate, by two Champions, for both sides; this being added by *Aulafe*, that if in that Duel King *Athelstane*'s Champion had the Victory, he would presently depart the Land with his Army; but otherwise, without any more ado it should wholly belong to the *Danes*.

Of which Proposals, King *Athelstane* accepted the last; and calling together his Nobles, offer'd that Province (*viz. Hantshire*) for a reward to him that should

ſhould conquer the *Daniſh* Champion called *Colbrand*; and to the end that God would direct him in the choice of one to undertake this Combate, he enjoyned a Faſt for three days, in which, with earneſt Prayers and abundant Tears, he beſought his Favour: but in this choice the *Engliſh* were exceedingly aſtoniſh'd, foraſmuch as one *Herand* a moſt valiant and hardy Knight of this Nation, was then beyond Sea, ſeeking after *Reynburn*, the Son of his Lord and Maſter Earl *Guy*, that had been ſtollen away by Merchants of a Foreign Country, in his Infancy; as alſo, that Earl *Rohand*, *Guy*'s Father-in-law, the moſt valiant of a thouſand, was dead; and alſo *Guy* himſelf (as we ſaid before) was gone in Pilgrimage to the *Holy Land*. But it ſo fell out, that God being moved with the ſorrowful Tears and Interceſſions of the *Engliſh*, ſent a good Angel to comfort the King, as he lay upon his Bed, the very Night of the Nativity of St. *John Baptiſt*, directing that he ſhould riſe early on the Morrow, taking two Biſhops with him, and get up to the top of the North-gate of that City, ſtaying there till the hour of *Prime*, and then ſhould he ſee divers poor People and Pilgrims enter thereat; amongſt which, there would be a perſonable Man in a Pilgrim's Habit, bare-footed, with his Head uncovered, and upon it a Chaplet of white Roſes, and that he ſhould entreat him, for the love of *Jeſus Chriſt*, the devotion of his Pilgrimage, and the preſervation of all *England*, to undertake the Combate, for he ſhould conquer the mighty *Colebrand*, and deliver his Realm from the *Daniſh* Servitude. Whereupon, King *Athelſtane*, with fervent Zeal, haſted betimes in the Morning to Maſs, and ſent for the Arch-biſhop of *Canterbury*, with the Biſhop of *Chicheſter*, to whom he related

lated his Vision, taking them along to the Gate assigned.

About this time it happened that our famous *Guy*, returning from his Pilgrimage, landed at *Portsmouth*; and being there advertised of Sir *Herand*'s Absence, as also of Earl *Rohand*'s Death, together with the great distress that the King and his Nobles were then in, hasted towards *Winchester* immediately, and coming at night to an Hospital, but little distant from the North-gate of that City (in which place afterwards the Hospital in honour of the *Holy Cross*, was founded) where he rested himself, and on the next morning went with other poor people to the City Gate; to which place the King being come for the purpose before specified, and espying one neatly clad in a White short sleeved Gown, reaching to the mid-leg, with a Garland of Roses upon his Head, and a large Staff in his Hand, but looking wan, and much macerated by reason of his travelling bare-foot, and his Beard grown to a very great length, he concluded that the same was the Man described to him by that Angel; and being full of Joy told those that were there with him as much.

The *Palmer* (for so was he at that time called) taking notice of the King and Bishops, put off his Chaplet, and reverently saluting them, entered the Gate; whereupon, the King hasted down, and laying hold of his Coat, tendered him Entertainment, with desire to hear some News; but the *Palmer* returning humble Thanks, answered, that the Hour to take up his Lodging was not yet come, for that he intended first to visit the Churches of that City, and there offer up his Prayers unto God, but afterwards seek some Food for to refresh himself withal; which

which being done, he purpoſed to depart thence, and perform ſuch Penance as he was to do for his Sins. Whereunto the King replyed, the reaſon why we have here ſtayed, hath been only to wait upon your coming; for it is the Will of God, that you muſt encounter with that wicked *Colebrand* the *Saracen*, for the Safe-guard of us and all the *Engliſh* Nation, and Freedom thereof, from the Yoke of Slavery; for *Olaus* King of *Denmark*, and *Golanus* of *Norway*, have beſieged us here almoſt a Twelve-month; and now we have concluded a Truce, upon Condition that we muſt find a Man to undergo the Combate with *Colebrand* their Champion; and in caſe our Champion ſhall overcome him, they are forthwith to quit the Land, without doing Injury to any, and not diſturb this Realm any more: therefore we do deſire you, for the love of Chriſt our Saviour, and for the Pardon of your own Sins, that you will heartily undertake this Duel againſt that curſed Pagan, for the cauſe of God's Church and Chriſtian Religion. To whom the *Palmer* anſwered, O my Lord the King, you may eaſily ſee that I am not in any Condition to take upon me this fight, being feebled and weakned with daily Travel: Alas! where are your ſtout and hardy Souldiers, who had wont to be in great Eſteem with you?

Ah! quoth the King, ſome of them are dead, and ſome of them are gone to the *Holy-Land*, but not yet returned: I had one valiant Knight which was Earl of *Warwick*, called *Guy*, and he had a couragious Servant, named Sir *Herand de Ardene*, would to God I had him here, for then ſhould this Duel be ſoon undertaken, and the War finiſh'd: And as he ſpake theſe Words, the Tears fell from his

Eyes; whereat the *Palmer* being very ſorrowful, beſought him to forbear further grieving, aſſuring him, that for the love of *Chriſt Jeſus*, and the Bleſſed Virgin, as alſo for the honour of God's Holy Church, and for the Soul of *Guy*, and *Herand* his Companion, he would in the fear of God undergo the Combate. Then did they bring him into the City, and to the Church, with ringing of Bells, and *Te Deum* was begun with chearful Voices; and entertained him with Meat and Drink, as alſo with bathing, putting Apparel upon him, and for the ſpace of three Weeks cheared him up with the beſt Refreſhments.

After which, when the day appointed for that Duel was come, the *Palmer* roſe early, and heard three Maſſes, the firſt of the *Holy Ghoſt*, the ſecond of the Bleſſed *Trinity*, and the third of the Holy *Croſs*; which being ended, he forthwith armed himſelf with the King's beſt Harneſs, and girt the Sword of *Conſtantine* the Great about him; and taking St. *Maurice* his Lance in his hand, got up on the King's beſt Courſer, being accounted, of all that beheld him, the moſt proper and well-appointed Knight that ever they ſaw. From thence rode he thorough the midſt of the City, towards the place aſſigned for the Combate, which was in a Valley called *Chiltecumbe*, where he waited for *Colebrand*, who ſhortly after came ſo weightily harneſſed, that his Horſe could ſcarcely carry him, and before him a Cart loaded with *Daniſh* Axes, great Clubs with knobs of Iron, ſquared bars of Steel, and Iron Hooks to pull his Adverſary to him; and ſo ſoon as he ſaw the *Palmer* make towards him, calling loudly, he bad him get off his Horſe and caſt himſelf down with Submiſſion; but, the *Palmer* arming himſelf

with

with the ſign of the Croſs, and commending himſelf to God, put Spurs to his Horſe to meet the Gyant. This Battel is thus deſcribed by the Poet:

Here *Colebrand* forward made, and ſoon the Chriſtian Knight
Encounters him again with equal Power and Might;
Whereas, betwixt them two might eaſily have been ſeen
Such Blows, in publick Throngs, as uſed, had they been,
Of many there the leaſt might many men have ſlain;
Which none but they could ſtrike, nor none but they ſuſtain.

Sir *Guy* in the firſt Encounter peirced the Gyants Sheild ſo far that his own Lance broke into Shivers, which ſo enraged the Gyant, that he bore up fiercely towards the *Palmer*, and ſmote his Horſe with ſuch Strength, that he cut off his Head. The *Palmer* therefore being diſ-mounted, nimbly, and with great Courage, directed his Blow at the Gyants Helmet; but, by reaſon of his height, could reach no farther than his Shoulder. Then *Colebrand* ſmote at the *Palmer* with a ſquare bar of Steel, but he ſeeing his Danger, interpoſed his Sheild, which bore off the Blow, and on a ſudden, did ſo vigorouſly lay at the corner of the Gyant's Target, that his Club, boſſed with Iron, fell to the ground, which, whilſt he ſtretched out his Arm to take up, the *Palmer* with his Sword cut off his Hand; whereupon the *Danes* grew much diſmayed, and on the other ſide was there as great rejoycing by King *Athelſtane* and the *Engliſh*; and yet notwithſtanding did *Colebrand* hold out the Combate till the Evening of that day, that by loſing ſo much Blood he fainted, ſo that *Guy* with all his ſtrength fetching a blow, cut off his Head. The other valiant Exploits of *Guy* are thus in few Lines expreſs'd by the Poet:

He for dear *Phillis* name, and Country to advance,
Left *Warwick*'s wealthy Seat, and ſailing into *France*,

At *Tilt*, from his proud Steed, Duke *Otton* threw to ground,
And with th' invalued Prize of *Blanch* the beauteous crown'd;
(The *Almaine* Emperour's Heir) high Acts did there atcheive,
And *Lorain* he again did valiantly relieve.
Then in the *Soldans* Blood his worthy Sword imbru'd;
And next, in ſingle Fight great *Amarant* ſubdu'd.
'Twas his *Herculean* Hand which happily deſtroy'd
That Dragon which ſo long *Northumberland* annoy'd;
And ſlew that cruel Boar which waſte our Wood-lands laid,
Whoſe Tuſks turn'd up our Tilths, and Dens in Meddows made,
Whoſe Shoulder-blade remains at *Coventry* till now:
And afterwards did quell that monſtrous fearful Cow,
The Paſſengers, that us'd, from *Dunſmore* to affright:
Of all our Engliſh yet the moſt renowned Knight.

But to return where we left: *Guy* having thus happily obtained the Victory, occaſioned the *Danes* with great Confuſion to haſten away; and the valiant *Guy*, to give thanks unto God, repairing forthwith to the Cathedral, where he was honourably received with ſolemn Proceſſion, by the Clergy and others, and offered his Weapon to God and the Patron of that Church before the high Altar, which, my Author ſaith, even to his time, was kept in the Veſtry there, and called by the name of *Colbrand's Axe*; but, this being done, re-aſſumed his Pilgrims Habit. Whereupon, the King became moſt importunate with him to diſcover his Name, but he utterly refuſed ſo to do, except to himſelf, and that upon his Oath not to reveal it; unto which Condition the King aſſenting, they walk'd out alone in a Bye-path to a certain Croſs, at ſome diſtance from the City: and as ſoon as they came thither, humbly bowing himſelf to the King, and ſaying, that he was *Guy*, Earl of *Warwick*, the King embraced him in his Arms, kiſſed him, and promiſed him large Rewards if he would live in his Court; but he, with much Thankfulneſs, refuſing to receive any,

any, beſought the King that he would not diſcloſe what he had ſaid, in regard his Reſolution was to continue in that Pilgrims ſtate; and ſo they there parted with Tears.

From whence, the Earl bent his Courſe towards *Warwick*; and coming thither not known of any, for three days together took Alms at the hands of his own Lady, as one of thoſe twelve poor People unto which ſhe daily gave Relief her ſelf, for the Safety of him and her, and the Health of both their Souls. And having rendred thanks to her, he repaired to an Hermite that reſided amongſt the ſhady Woods hard by, deſiring, by Conference with him, to receive ſome Spiritual Comfort, where he abode with that holy Man till his Death, and then ſucceeded him in that Cell, and continued the ſame courſe of Life for the ſpace of two Years after; but then diſcerning Death to approach, he ſent to his Lady their Wedding Ring, by a truſty Servant, wiſhing her to take care of his Burial; adding alſo, that when ſhe came ſhe ſhould find him lying dead in the Chappel, before the Altar; and moreover, that within fifteen days after, ſhe her ſelf ſhould depart this Life. Whereupon, ſhe came accordingly, and brought with her the Biſhop of the Dioceſs, as alſo many of the Clergy and other People; and finding his Body there did honourably interr it in that Hermitage, and was her ſelf afterwards buried by him, leaving her paternal Inheritance to *Reynburn* her only Son. Which departure of our famous *Guy* hapned in the Year of our Lord, 929. and of his own Age the 70.

The Life of St. Patrick *the Irish Apostle.*

SAint *Patrick* was born in the Marches between *England* and *Scotland*, in a Town by the Seaside, named *Eiburn*, whose Fathers name was called *Calphurnius*, a Deacon, and Son to a Priest; his Mother, named *Couches*, was Sister to St. *Martin*, that famous Bishop of *Tours* in *France*. *Patrick* of a child was brought up in Learning, and well instructed in the Faith, being much given to Devotion. The *Irishmen*, (in those dayes) assisted with some *Scots* and *Picts*, were become arch-Pirates, greatly disquieting the Seas about the Coasts of *Britain*, and used to sack little small Villages that lay scatteringly along the shore, and would lead away the Inhabitants captive home into their Countrey. And, as it chanced, *Patrick* being a Lad of sixteen years old, and a Scholar then in Secular Learning; was taken among others, and became Slave to an Irish Lord, called *Macbuaine*, from whom (after the term of six years) he redeemed himself with a piece of Gold, which he found in a Clod of Earth that the Swine had newly turned up, as he followed them in the time of his Captivity, being appointed by his Master to take charge of them, and keep them.

And as Affliction (commonly) maketh men Religious, the regard of his former Education had stamped in him such remorse and humility, that being thenceforth weaned from the World, he betook himself to Contemplation, ever lamenting the want of Grace and Truth in that Island, and alluring one of that Nation to bear him company, for exercise sake, he departed thence, and got him into *France*, ever having in his mind a desire to see the Con-

Converſion of the Iriſh People, whoſe Babes yet unborn, ſeemed to him in his dreaming, from forth their Mothers Wombs to call for Chriſtendom.

In this purpoſe he ſought out his Uncle *Martin*, by whoſe means he was placed with *Germanus* the Biſhop of *Auxerre*, continuing with him as Scholar or Diſciple for the ſpace of forty Years; all which time, he beſtowed in the ſtudy of Holy Scriptures, Prayers, and ſuch godly Excerciſes. Afterwards being renowned thorough the Latine Church, for his Wiſdom, Vertue, and Learning, he went to *Rome*, bearing Letters with him in his Commendation from the *French* Biſhops unto Pope *Celeſtine*, to whom he uttered his whole Mind and Secret Vow, which long before he had conceived as touching *Ireland*. *Celeſtine* inveſted him Arch-Biſhop and Primate of the whole Iſland, ſet him forward with all Favour he could, bringing him and his Diſciples onward to their Country.

In the twenty third Year of the Emperour *Theodoſius* the younger, being the year of our Lord 430, *Patrick* landed in *Ireland*, and becauſe he ſpake the Tongue perfectly, and withal being a reverend Perſonage in the eyes of all Men, many liſtened and gave ear to his preaching. And the rather, becauſe (as ſome Writers have recorded) he confirmed his Doctrine with divers Miracles, of which, that called St. *Patricks Purgatory* is moſt remarkable, the deſcription of which, out of *Giraldus Cambrenſis*, an eminent *Iriſh* Author, take as followeth.

In the Parts of *Ulſter* (ſaith he) there is a Pool or Lake which environeth an Iſland, in the one part whereof there ſtandeth a Church, much enlightned with the brightſome recourſe of Angels: the other part is ugly, and gaſtly, as it were a Bedlam, alotted

to

to the viſible Aſſemblies of horrible and griſly Bugs. This part of the Iſland containeth nine Caves, and if any dare be ſo hardy as to take his lodging a Night in one of them, ſtrait theſe Spirits claw him by the back, and tug him ſo ruggedly, and toſs him ſo crabbedly, that now and then they make him more frank of his Bum than of his Tongue; a payment correſpondent to his entertainment. This place is called St. *Patrick's Purgatory*, of the Inhabitants; for when St. *Patrick* laboured the Converſion of the People of *Ulſter*, by ſetting before their eyes in great heat of Spirit, the Creation of the World, the Fall of our Progenitors, the Redemption of man by the bleſſed and precious blood of our Saviour Jeſus Chriſt, the certainty of Death, the Immortality of the Soul, the general Reſurrection, the day of Judgment, the Joyes of Heaven, the Pains of Hell; how that at length every man, ſmall and great, young and old, rich and poor, King and Keiſar, Potentate and Peſant, muſt either, through God's gracious mercy, be exalted to the one, to flouriſh in perpetual Felicity; or through his unſearchable Juſtice, tumbled down to the other, to be tormented in eternal miſery. Theſe and the like grave and weighty Sentences, wherewith he was abundantly ſtored, ſo far ſunk into their Hearts, as they ſeemed very flexible in condeſcending to his Doctrine, ſo that ſome proof of his ſtrange preaching could have been verified; whereupon, without farther delay, they ſpake to the Prelate after this manner. "Sir, "As we like of your preaching, ſo we diſlike not "of our Liberty; you tell us of many gew gaws, "and ſtrange Dreams, you would have us to aban- "don Infidelity, to cage up our Liberty, to bridle "our Pleaſure; for which you promiſe us for our

"toyl

" toyl and labour, a Place to us, as unknown, ſo as " yet uncertain. You ſermon to us of a Dungeon ap- " pointed for Offenders and Miſcreants; indeed if " we could find that to be true, we ſhould the ſooner " be weaned from the ſweet nipple of our Liberty, " and frame our ſelves plyant to the Will of that " God that you reveal unto us.

St. *Patrick* conſidering that theſe ſilly Souls were (as all carnal ones for the moſt part are) more to be terrified from Infidelity through the Pains of Hell, than allured to Chriſtianity by the Joyes of Heaven, moſt heartily beſought God, for the Honour and Glory of his Divine Name, to give ſome evident token of the matter they ſo importunately required. Finally, by the eſpecial direction of God, he found in the North-edge of *Ulſter* a deſolate corner, hemmed in round, and in the middle thereof a Pit, where he built a Church; at the Eaſt end of which was a door which led to a Cloſet of Stone, like to a long Oven, which was called *St. Patrick's Purgatory*, for that the People for ſeveral Ages after reſorted thither to do Penance, reporting at their return ſtrange Viſions of Pain and Bliſs appearing unto them; and this is the Cave which the Inhabitants in theſe dayes call *Ellan u' Frugadory*, that is, the *Iſle of Purgatory*, *and St.* Patrick's *Purgatory*, and is by the Iriſh had in great Veneration to this day.

Thoſe that repaired to this place for Devotion-ſake, uſed to continue therein twenty four hours, ſometimes with Ghoſtly meditations, and otherwhiles with dread for the Conſcience of their Deſerts, when they ſaid they ſaw a plain reſemblance of their own Faults and Virtues, with the horror thereunto belonging; the one ſo terrible, the other ſo joyous, that they verily deemed themſelves for the time to have

have had a ſight of Heaven and Hell. The Revelation of Men, (*St. Patrick* yet living) were kept written within the adjoyning Abbey for many Ages after. Now when any Perſon was diſpoſed to enter, (for the Door was alwayes kept faſt ſhut up) he repaired firſt to the Arch-Biſhop, who caſt before him the Perils and Dangers belonging thereunto, becauſe it was known that divers entering into that Cave, were never ſeen to return back: but if the Party were fully reſolved, he recommended him to the Prior, who in like manner would exhort him to chooſe ſome other kind of Penance, and not to hazard ſuch a danger. If notwithſtanding he found the party fully bent, he conducted him to the Church, injoyning him to begin with Prayer, and Faſt of fifteen days together, or ſo long as indiſcretion could be endured; That time expired, if yet he perſevered in his purpoſe, the whole Convent accompanied him with ſolemn Proceſſion and Benediction to the Mouth of the Cave, where they let him in, and ſo barred up the door till the next morning; and then with like Ceremonies they waited his return; if he were ſeen no more, they faſted and prayed fifteen days after.

But to return to St. *Patrick*; what with his Doctrine and the Holineſs of his Life, he won many to embrace Chriſtianity, ſo that the better part of the Kingdom were converted to the Faith of Chriſt; for, *Laigerius* Son to *Nealus* the great Monarch, although he received not the Goſpel himſelf, yet permitted all that would, to embrace it: but, becauſe he refuſed to be baptized and apply to his Doctrine, the Biſhop denounced againſt him a Curſe from God accordingly, but yet tempered with Mercy and Judgment; as thus, *That during his Life he ſhould be victorious; but after him, neither ſhould the King-*

Kingdom ſtand, nor his Lineage inherit. Thence he took his way to *Conil* Lord of *Connaught*, who honourably received him, and was converted, with all his People, ſending him afterward to his Brother *Logan*, King of *Leinſter*, whom he alſo converted. In *Munſter* he found great Friendſhip, by the means of an Earl there named *Davis*, who honour'd him highly, and gave him a dwelling-place in the Eaſt-Angle of *Armagh*, called *Sorta*, where he erected many Cells and Monaſteries, both for religious Men and Women. He travelled thirty years in preaching thorough the Land, planting Biſhops and Prieſts in convenient places, whoſe Learning and Converſation, by the eſpecial Grace and Favour of God, eſtabliſhed the Faith in that rude Nation: other thirty years he ſpent in his Province of *Armagh*, among his Brethren placed in thoſe Houſes of Religion, which by his means were founded. So he lived in all about 122 Years, and then he dyed; being after his Death canonized for a Saint, and had in ſuch venerable Eſteem in his Country, that in Controverſies and ſolemn Proteſtations they were accuſtomed to ſwear by St. *Patrick's Staff*, which Oath they feared more to break than if they had ſworn by the Holy Evangeliſts. His See alſo of *Armagh*, was, by reaſon of him, had in ſuch honourable Eſtimation in old time, that not only Biſhops and Prieſts, but Kings alſo and Princes, were (in general) ſubject to the Metropolitan thereof in all Obedience, and to his Government alone. After his Death roſe as great difference for his Sepulchre, as was for *Homer* amongſt them of *Greece*; they of *Downe* challenged his Grave to be with them, upon certain Verſes written on a Tomb, which aſcribes *Patrick*, *Bridget*, and *Columbe* to be buried there-

therein; they of *Armagh* lay claim by the Warrant of St. *Bernard*, who ſaith, that *Patrick in his Life time there ruled, and after Death there reſted*; *Glaſſenbury* in *England*, by ancient Records, will have his Body interred with them; and *Scotland* avoucheth his Birth to be at *Glaſco*, and Bones to reſt at *Kirk-Patrick* with them: thus is his Burial place left dubious, ſuch ſtriving there is for the Interment of honourable Perſons; as it happened to St. *Telion*, a famous Biſhop of *Landaff* in *Wales*, at whoſe Burial, it is ſaid, that three places did ſtrive to have the interring of his Body; *Pen-allum*, where his Anceſtors were buried; *Lanfolio naur*, where he dyed; and *Landaff*, his Epiſcopal See: Now after Prayer to God to appeaſe this Contention, in the place where they had left him, there appeared ſuddenly three Hearſes, with three Bodies ſo like as no Man could diſcern the right, and ſo every one taking one, they were all well pleaſed.

A marvellous Preſervation of the Proteſtants in Ireland *in the time of Queen* Mary, *by a merry Accident.*

ABout the third Year of the Reign of Queen *Mary*, a Purſevant was ſent with a Commiſſion into *Ireland*, to empower ſome eminent Perſons to proceed with Fire and Faggot againſt poor Proteſtants. It happened by divine Providence, this Purſevant, at *Cheſter*, lodged in the Houſe of a Proteſtant Inn-keeper, who having gotten ſome Inkling of the matter, ſecretly ſtole his Commiſſion out of his Cloak-bag, and put the Knave of Clubs in the room

room thereof. Some Weeks after, he appeared before the Lords of the Privy Council at *Dublin*, whereof Biſhop *Coren*, Arch-biſhop of *Dublin*, was then a Principal; but, inſtead of a Commiſſion he produced a Card, vvhich ſo incenſed them, that they cauſed him to be committed to Priſon for ſuch an Affront, as done on deſign to deride them. Here he lay for ſome Months, till with much ado, at laſt he got his Enlargement. Then over he returned for *England*, and quickly getting his Commiſſion renevved, makes with all ſpeed for *Ireland* again; but before his Arrival there, he was prevented with the News of Queen *Mary*'s Death: and ſo the Lives of many, and the Liberties of more poor Servants of God vvere preſerved.

Of the horrid Murther of Duffe, *King of* Scotland, *and how miraculouſly it came to be diſcovered.*

THis *Duffe* began his Reign over *Scotland* about the Year of our Lord 968. being a Prince of an upright Juſtice, and one who would not favour Offences in any Perſon whatſoever. This his zeal of Juſtice was by his Subjects (to whom former Kings had let looſe the Reins of Government) termed Severity: ſo that the Nobles being reſtrained from inſulting and making Slaves of the Commonalty, brake forth into ſeveral Inſurrections, eſpecially in *Murray-land*, who all roſe up againſt the King, unleſs it were the Caſtle of *Fores*, of which one *Donwald* was Governour. Theſe Rebels ſeeing they could not prevail upon the King by force, hired cer-

certain Witches to bewitch him to Death: these things being murmured amongst the People, and at last coming to the King's Ear, who then lay sick of a languishing Disease, and could take no rest day nor night, he sent two men into *Murray-land*, to discover, if they could, the Truth of the Business: These men dissembling the cause of their Journey, did so effectually pursue the same, that they were received into the Castle of *Fores* in the dark of the Night, and declared unto *Donwald* the cause of their coming; requiring his Aid for the Accomplishment of the King's pleasure. The Souldiers which lay there in Garrison, had an inkling that there was some such matter in hand, as was talked of amongst the People, by reason that one of them kept as Concubine, a young Woman, which was Daughter to one of the Witches, as his Paramour, who told him the whole manner used by her Mother and other her Companions, with the Intent also which was to make away the King. The Souldier having learned this of his Leman, told the same to his Fellows, who made report thereof to *Donwald*, and he shewed it to the Kings Messengers, and therevvith sent for the young Damsel which the Souldier kept, as then being within the Castle, and caused her upon strict Examination to confess the whole matter, as she had seen and knew: whereupon, learning by her Confession, in what House in the Town it was where they practised their hellish Mystery, he sent forth Souldiers about the midst of the Night, who breaking into the House, found one of the Witches, roasting upon a wooden Broach, an Image of Wax at the Fire, resembling in each Feature the King's Person, devised as is to be thought, by Craft and Art of the Devil: another of them sate reciting certain

tain Words of Enchantment, and ſtill baſted the Image with a certain Liquor very buſily. The Souldiers finding them occupied in this wiſe, took them, together with the Image, and led them into the Caſtle, where being ſtrictly examined for what purpoſe they went about ſuch manner of Enchantment; they anſwered, to the end to make away the King: for as the Image did waſte before the Fire, ſo did the Body of the King break forth in ſweat; and as for the words of Enchantment, they ſerved to keep him ſtill waking from Sleep, ſo that as the Wax ever melted, ſo did the Kings Fleſh, by which means it ſhould have come to paſs, that when the Wax were once clean conſumed, the Death of the King ſhould immediately follow. So were they taught by the Devil, and hired by the Nobles of *Murray-land* to do the ſame. The ſtanders by, that heard ſuch an abominable tale told by the Witches, ſtrait ways brake the Image, and cauſed the Witches (according as they had well deſerved) to be burnt to death. It is ſaid, that the King, at the very ſame time that theſe things were a doing in the Caſtle of *Fores*, ſlept that night without any Sweat breaking forth upon him at all; and being thus reſtored to his Strength, and certified what the Rebels of *Murray-land* had done, he raiſed an Army, and with the ſame marched againſt them, purſuing them thence unto *Roſſe*, and from *Roſſe* into *Cathneſſe* where apprehending ſeveral of them, he brought them back to the Caſtle of *Fores*, and there cauſed them to be hanged on divers Gallowſes and Gibbets. Amongſt thoſe that were thus executed, were ſome Gentlemen of note, near of Kin unto *Donwald* the Captain of the Caſtle, for whoſe lives he much interceded to the King; but receiving from him a flat denial, he conceived

ſuch an inward malice to his Sovereign, and being further inſtigated by his Wife, that he never left off till he found means to murther him: which was brought to paſs in this wiſe;

The King tarrying ſome time in that Country, was accuſtomed to lie moſt commonly within the ſame Caſtle, having a ſpecial Truſt in *Donwald*, as a man whom he never ſuſpected; but *Donwald*, not forgetting the Reproach which his Lineage had ſuſtained, by the Execution of thoſe his Kinſmen, carried a ſorrowful Countenance amongſt his Family; which his Wife perceiving, ceaſed not to travel with him till ſhe underſtood what the cauſe was of his Diſpleaſure; which when ſhe had learned by his own Relation, ſhe, as one that bare no leſs malice in her Heart towards the King, for the like cauſe, on her behalf, than her Husband did for his Friends, counſelled him (ſince the King oftentimes uſed to lodge in the Caſtle without any Guard about him, other than the Garriſon thereof, which were wholly at his Command) to deviſe ſome ways to rid him of his Life. *Donwald* thus by her perſuaded, (as he muſt needs go whom the Devil drives) determined to follow her Advice: and the Night before the King vvas to depart, he being brought to Bed by tvvo of his Chamberlains, thoſe Chamberlains were invited by *Donwald* and his Wife to a Supper or Collation; whereat they ſat up ſo long, till they had charged their Stomachs with ſuch full Gorges, that their Heads vvere no ſooner got to the Pillow, but a ſleep they vvere ſo faſt, that a man might have removed the Chamber over them rather than to have awakened them out of their drunken Sleep. Theſe Chamberlains thus ſecured, *Donwald* called to four of his Servants whom he had made privy to his

his purpoſe, and declared to them which way they ſhould work the Feat, vvho, according to his Inſtructions, entered the Chamber wherein the King lay, immediately before the Cocks crowing, where they cut his Throat as he lay ſleeping, without any buſtling at all; which having done, by a Poſtern Gate they conveyed the dead Body into the Fields, and throwing it upon a Horſe provided ready for that purpoſe, conveyed it to a place diſtant about two miles from the Caſtle, whereby ran a little River, where they ſtayed, and got certain Labourers to help them to turn the Courſe thereof, and diging a deep hole in the Channel, they bury the Body in the ſame; and having turned the Water into the right Courſe again, they ſlew thoſe whoſe Help they had uſed therein, and thereupon fled into *Orkney*.

Donwald, about the time that the Murther was a doing, got him amongſt them that kept the Watch, and ſo continued in Company with them all the reſidue of the Night: but, in the Morning, when the noiſe was raiſed in the King's Chamber, how the King vvas ſlain, his Body conveyed away, and the Bed all bewrayed with Blood, he, with the Watch, ran thither as though he had known nothing of the matter; where finding Cakes of Blood on the Bed, and on the Floor, and about the ſides of it, he forthvvith ſlevv the Chamberlains, as guilty of that heinous Murther; and then like a Mad-man running to and fro, he ranſacked every Corner vvithin the Caſtle, pretending to have ſeen if he might have found either the Body, or any of the Murtherers hid in any privy place; but at the length, coming to the Poſtern Gate, and finding it open, he burdened the Chamberlains, whom he

had ſlain, vvith all the fault, they having the keys of the Gates committed to their keeping all the Night.

It is ſaid, that after this heinous Murther thus committed, there appeared no Sun by Day, nor Moon by Night, for the ſpace of ſix Months together, in any part of the Realm, but ſtill was the Sky covered with continual Clouds, and ſometimes ſuch outragious Winds aroſe, with Lightnings and Tempeſts, that the People were in great fear of a general Deſtruction.

In the mean time, the *Scots* crovvned *Culene*, Prince of *Cumberland*, their King; vvho reſolving to punish the Murtherers of his Predeceſſor, marched vvith an Army into *Murray-land*; the Inhabitants of vvhich Country hearing of his Approach, and the cauſe of his coming, were ſtricken with exceeding fear: but namely, *Donwald* being guilty in Conſcience, doubted if he vvere put to Torture he ſhould be enforced to confeſs the Truth; whereupon, without making his Wife privy to his Departure, or any other of his Family, ſave a few ſuch as he took with him, he ſecretly got him to the Mouth of the River of *Spey*, vvhere finding a Ship ready, he went aboard the ſame, purpoſing to have fled his ways by Sea into *Norway*. But, by this his Flight he detected himſelf; for, King *Culene* being hereof advertiſed, imagined aſſuredly that *Donwald* muſt needs be the Author of this horrid Murther, and thereupon paſſed over *Spey* Water, and taking the Caſtle of *Fores*, ſlevv all that he found therein, and put the Houſe to Sack and Fire. *Donwald*'s Wife, vvith his three Daughters, were taken alive, for ſo was the King's Command to whoſoever ſhould light on them; they being had to the Rack, the Mother

upon

upon Examination, confeſſed the whole matter, how by her Procurement chiefly, her Husband was moved to cauſe the Deed to be done, who they were that by his Commandment did it, and in what place they had buried the Body. The King, with the Reſidue, for that Night reſted themſelves, and in the Morning took order for Proviſion of all things neceſſary to take up the Body of King *Duffe*, and then to convey it unto *Colmekill*, there to be buried amongſt his Predeceſſors. But, as they were preparing thereunto, word came that the Traytor *Donwald* was by Shipwrack caſt upon the Shore, within four miles of the Caſtle, as though he were by God's Proviſion brought back into his own Country, to ſuffer worthy Puniſhment for his Demerits. Hereupon the King ſent a Band of men to fetch him unto him, who were ſcarcely returned when likewiſe came in divers Lords of *Roſſe*, bringing with them *Donwald*'s four Servants, vvhich (as before is ſaid) did execute the Murther. Thus all the Offenders being brought together unto the place where the Murther was both contrived and executed, they were arreigned, condemned, and put to Death: being firſt ſcourged by the Hang-man, then bowelled, their Entrails being thrown into the Fire and burnt; the other parts of their Bodies were cut into Quarters, and ſet upon the Gates and higheſt Towers of the chiefeſt Cities of the Realm.

Next they proceed to take up the Body of King *Duffe*; which, notwithſtanding, it had lain ſix Months under the Ground, was nothing empaired in Colour, or otherwiſe, but was found as whole and ſound as though it had been yet alive, the Scars of the Wounds only excepted. But which is more ſtrange, no ſooner was the Body brought above the

ground, but the Air began to clear up, and the Sun break forth, ſhining more brighter than it had been ſeen afore-time to any of the Beholders Remembrance: but that which was moſt ſtrange of all, was the ſight of abundance of Flowers, which ſprung forth over all the Fields immediately thereupon, clean contrary to the Time and Seaſon of the Year. Not long after there was a Bridge made over the Water, in the ſame place where the Body had been buried; and a Village builded at the one end of the Bridge, called *Killſos*, that is, the Church of Flowers, taking that name of the Wonder that happened at the removing of the King's Body. Afterwards was there in the ſame place built a moſt magnificent Abbey, together with a very fair Church; which in the general decay of Abbeys felt alſo it's Fate, being nothing of it left now, but only it's remembrance in Hiſtory.

Of the Cruelty which Albovine, *King of* Lombardy, *uſed to his Queen* Roſamond; *and by what means ſhe was revenged on him; with her miſerable end.*

THE firſt King of the *Longobards* which conquered that part of *Italy*, ſince from them called *Lombardy*, was named *Albovine*, a Man of great Spirit, and very valiant in Actions of War. He conquered in Battel, *Cunmond*, King of the *Girpides*, and cauſing his Head to be ſmitten off, made a drinking Cup thereof, wherein he uſed to drink in Triumph of his Conqueſt and Victory. *Roſamond*, Daughter to this King, a very beautiful Damſel, he took

took to Wife, and being one day over merry in *Verona*, he compelled her to drink out of her Fathers Skull; whereat ſhe conceived ſuch high diſpleaſure, that the intire Love which ſhe had formerly borne him, was converted into deadly Hatred, with an abſolute reſolution to kill him, in revenge of this diſgrace. And to aſſiſt her in this determination, ſhe conferred with a Gentleman named *Hermigilde*, who told her, that to the execution of ſuch an important Buſineſs, ſhe ſhould require the aid of a Valiant Knight in the Court, called *Paradine*, which inſtantly ſhe did, but he would not yield thereto, becauſe he took it to be too horrid a Treaſon. Finding her hope therein fruſtrated, and fearing leſt her intent would be diſcovered, but ambitious to accompliſh her Enterprize, being advertized by *Hermigilde* that *Paradine* dearly affected one of her attending Ladies, ſhe deviſed thereby to effect her purpoſe. Being acquainted with the ſecret reſort where *Paradine* and his Lover met together, ſhe found ſome other Employment for the Lady, and made uſe of her place for the time, proſtituting her Honour to ſatisfie her Revenge; *Paradine* keeping her there company a long time, imagining no other, but that it was the Miſtreſs of his Affections.

The Queen, who ſpent all this while in ſoft whiſpers and dalliance, not uſing any one word whereby ſhe might be diſcovered, perceiving opportunity ſo aptly to fit her, ſpake thus unto him; Knoweſt thou, *Paradine*, who it is that keepeth thee Company? Full well, (quoth he) with my Miſtreſs, and then named her. Thou lyeſt (falſe Traytor) replyed the Queen, I am *Roſamond*, thy Sovereigns Wife, whom thou haſt dared to abuſe in this manner, and dye thou muſt by the juſt Wrath of *Albovine*, except thou ſave thy Life by kil-

ling him: adviſe thee therefore whether his Life or thine own be deareſt unto thee. When *Paradine* conſidered his dangerous eſtate, without any means or eſcape, he reſolved to kill the King; and for his better furtherance therein, both he, the Queen, and *Hermigilde* took counſel together, contriviug his Murther in this manner.

The King uſed to Sleep in the heat of the day, when all elſe avoided the Chamber except the Queen. Now he being a King of Courage and high Reſolution, ever ſlept like a Souldier, with his Sword girded about him; which, at this intended time of Treaſon, the Queen had tied ſo faſt in the Scabbard, as he could by no means help himſelf therewith. *Paradine* and *Hermigilde* waiting the hour, which was upon the Queens coming forth, they entered, and for all their treading the King heard them, and ſtarted from his Bed: when he ſaw two men armed with Weapons, a ſudden fury poſſeſſed his Spirit, perceiving their intentions were againſt him, he ſought to defend himſelf with his Weapon; which failing him by the aforeſaid means of the Queen, and they with their Weapons every where ſtriking at him and wounding him, he caught up a Stool, and therewith defended himſelf for a Space; till in the end they deprived him of Life, without any noiſe heard, or any ſuſpition of Murther.

The King being thus Dead, all was carried with a ſmooth Countenance; *Hermigilde* poſſeſſed himſelf of the Palace, intending to make the Queen his Wife, as immediately he did. But notwitſtanding all their cloſe packing, the *Lombards* not long after came to the knowledge of their Kings Death, and in what manner he was murthered, which ſo incenſed them that they purpoſed ſeverely to revenge the ſame.

This

This being notified to *Roſamond* and her complices, ſhe packed up moſt of her Jewels and Royal Treaſure, and fled away thence, carrying with them *Alviſinda* Daughter to King *Albovine*, by his firſt Wife, and haſted with all the ſpeed they could to *Ravenna*, where then governed a Lieutenant of the Empire named *Longinus*, who kept that place for *Tiberius*, Son to the Emperour *Conſtantine* of *Conſtantinople*, by whom they were courteouſly entertained.

Not long had they been there, but *Longinus* became enamoured on *Roſamond*, and therefore partly to enjoy her Love, partly to poſſeſs that Meſs of Money and Jewels which ſhe brought with her, and partly by her faction to raiſe a beneficial War againſt the *Lombards*, he perſwaded her to procure the Death of *Hermigilde*, and take him to her Husband; to which he found her very tractable: for, ſhe having loſt all love and fear of God, reſpect of Woman-hood, and dreadleſs of the ſhame of Men, coveting withal to advance the down-faln eſtate, by marrying with the Emperours Lieutenant; gave to *Hermigilde* an empoyſoned Potion at his coming forth of his Bath, perſwading him that it was moſt Sovereign for his Health; by which perſwaſion, he drank a good part thereof: but when he found it to afflict his Body, ſo as he plainly perceived himſelf to be poyſoned; drawing forth his Sword, in extremity of Rage, he compelled *Roſamond* to drink up all the reſt that remained in the Cup. So that at one inſtant time they were both juſtly requited for the Death of *Albovine*. Tidings hereof being brought to the Lieutenant *Longinus*, he cauſed the young Lady *Alviſinda* to be ſeized on, and ſent her, with all her Jewels and Treaſure to the Emperour *Tiberius* at *Conſtantinople*, with *Paradine* alſo, as a Priſoner, who for reward of his former Treaſon

to

to his Sovereign, had his eyes pulled forth; after which, he lived but a while, and then dyed moſt miſerably.

The miſeries of inforced Marriage; exemplified in a ſtory of a Knight in Warwickſhire, *Murthered by his own Lady.*

IN the days of Queen *Mary*, there lived at *Shirford* in *Warwick-ſhire*, one Sr. *Walter Smith*, Knight, who being grown an Aged Man, at the death of his firſt Wife, conſidering of a Marriage for *Richard* his Son and Heir, then at Mans Eſtate, to that end made his mind known to Mr. *Thomas Chetwyn*, of *Ingeſtre* in *Staffordſhire* (a Gentleman of an ancient Family and a fair Eſtate) who entertaining the motion in behalf of *Dorothy*, one of his Daughters, was contented to give 500 pound Portion with her. But no ſooner had the old Knight ſeen the young Lady, then that he became a Suiter for himſelf, being ſo captivated with her Beauty, that he tender'd as much for her beſides a good Joynture, as he ſhould have received in caſe the Match had gone on for his Son. Which liberal Offer ſo wrought upon Mr. *Cherwyn*, as that with ſparing not for arguments, to perſwade his Daughter to accept of Sr. *Walter* for her Husband, adding to his perſwaſions ſomething of Menaces, that at length, with much unwillingneſs, ſhe conſented thereunto. Whereupon the Marriage enſued accordingly; but with what a tragique Iſſue, will quickly be ſeen: for it was not long ere that her affections wandering after younger men, ſhe gave entertainment to one Mr. *William Robinſon* (then of *Drayton-Baſſet*, a young Gentleman of twenty two years of age)

age) Son to *George Robinſon*, a rich Mercer of *London*; and grew ſo impatient at all Impediments which might hinder her full Enjoyment of him, that ſhe reſted not till ſhe had contrived a way to be rid of her Husband. For which purpoſe, corrupting her waiting Gentlewoman, and a Groom of the Stable, ſhe reſolved by their help, and the aſſiſtance of *Robinſon*, to ſtrangle him in his Bed, appointing the time and manner how it ſhould be effected. And though *Robinſon* failed in coming on the deſigned Night (perhaps thorough a diſmal Apprehenſion of ſo horrid a Fact) ſhe no whit ſtagger'd in her Reſolutions: for, watching her Husband till he was fallen aſleep, ſhe then let in thoſe Aſſaſſinates before ſpecified, and caſting a long Towel about his Neck, cauſed the Groom to lye upon him to keep him from ſtrugling, whilſt her ſelf and the Maid ſtraining the Towel, ſtop'd his Breath.

It ſeems the good old Gentleman little thought that this his Lady had acted therein; for, when they firſt caſt the Towel about his Neck, he cryed out, help *Doll* help: but, having thus diſpatch'd the Work, they carried him into another Room where a Cloſe-ſtool was plac'd, upon which they ſet him; and, after an hour, that the Maid and Groom were ſilently got away, to palliate the buſineſs, ſhe made an Out-cry in the Houſe, wringing her hands, pulling her Hair, and weeping extreamly; with pretence, that miſſing him for ſome time out of Bed, ſhe went to ſee what the matter was, and found him accidentally on the Cloſe-ſtool in that Poſture: which ſubtile and feigned Shews of Sorrow ſhe acted ſo to the Life, as prevented all ſuſpicion of his violent Death. And not long after, went to *London*, ſetting ſo high a value upon her Beauty, that *Robinſon*,

son, her former Darling, (perhaps for not keeping touch with her, as before is related) became estranged. But, within two Years following, it so hapned, that this woeful deed of Darkness was brought to light, and that by the means of the Groom one of the Actors thereof, above specified; who being entertained a Servant with Mr. *Richard Smith*, Son and Heir to the murthered Knight, and attending him to *Coventry* with divers other Servants, his guilty Conscience which had oftentimes before flew in his Face, made him become so sensible of his Villany, and being in his Cups, (a bad cause of a good effect) that out of good Nature he took his Master aside, and upon his Knees, humbly desiring Forgiveness of him for the Murther of his Father, made him acquainted with all the Circumstances belonging thereunto; which, tho' it struck in Mr. *Smith* a great Amazement and Abhorrency of the Fact, yet discreetly he gave him good Words, but privately commanded some other of his Servants to have an especial Eye on him, that he might not escape when he had slept and better considered what might be the Issue thereof; but notwithstanding this strict Charge, those careless Servants, either not knowing the horridness of his Fact, or out of love to his Person, suffer'd him to escape, and that on one of his Master's best Horses; who being thus mounted, hasted presently into *Wales*; attempting to go beyond Sea; but being hindred by contrary Winds, after three Essays to launch out, was so happily pursued by Mr. *Smith*, who spared for no cost in sending to several Ports, that he was apprehended and brought Prisoner to *Warwick*; as was also, about the same time, the Lady and her Gentlewoman, who notwithstanding the Circumstances

before

before recited, did all of them, with great Boldneſs deny the Fact; the Groom to his other Wickedneſs moſt impudently charging Mr. *Smith* with endeavour of corrupting him to accuſe the Lady (his Mother-in-law) falſely, to the end he might poſſeſs her Joynture: but afterwards, upon his Arraignment, he was ſo ſmitten at apprehenſion of that load of guilt which lay upon him, that he publickly acknowledged it, and ſtoutly juſtified what he had ſo ſaid, to be true, to the Face of the Lady and her Maid; who at firſt, with a great deal of Confidence, pleaded their Innocency: but at laſt, ſeeing each particular Circumſtance ſo clearly diſcovered and avowed, they both confeſſed the Fact; for which, having Judgment to dye, the Lady was burnt at a Stake, near the *Hermitage* on *Wolvey* Heath (towards the ſide of *Shirford* Lordſhip) where the Country People to this day ſhew the place; and the Groom, with the Maid, ſuffer'd Death at *Warwick*. This was on *May* 15. in the third Year of Queen *Mary*'s Reign.

A remarkable Story of the occaſion which made the Danes *firſt to invade* England: *and of their murthering St.* Edmund.

AT ſuch time as the *Weſt-Saxons* had gotten the Sway of the whole *Heptarchy*, there reigned under them, in the Kingdom of *Northumberland*, as Vice-roy, one *Osbright*; who, as he followed his diſport in Hunting, came to the Houſe of a Nobleman, named *Beorn Bocador*, whoſe Lady, of paſſing Feature, (in his Abſence) gave him honourable Enter-

Entertainment, and intreated both himſelf and Train to repoſe themſelves there a while after their wearifom Delights. The *Vice-roy* already enſnared with her Beauty, accepted her courteous offer, not ſo much to taſt her Meats as to ſurfeit his Eyes with her rare Beauty, and laſciviouſly to dote in his own Affections. The Dinner ended, and all ready to depart, (as though ſome weighty matters were to be handled) he commanded an Avoidance from the Preſence, and taking the Lady into a withdrawing Chamber, under pretence of ſecret Conference, greatly tending to the Advancement of her Lord and ſelf, moſt unnobly, being not able to prevail by ſmooth Perſuaſions, did by force violate her conſtant Chaſtity: which Diſhonour thus received, and her Mind diſtracted, like to *Thamar's*, at her Huſbands Return, all aſhamed to behold his Face, whoſe Bed had ſo been wronged, with floods of Tears ſhe thus ſet open the Sluces of her Paſſions.

" Had thy Fortunes accorded to thy own Deſert,
" or thy Choice proceeded as by Vow was obliged,
" then had no ſtain of Blemiſh touched thine Ho-
" nour, nor cauſe of Suſpicion once approached thy
" Thought; nor had my ſelf been my ſelf, theſe
" bluſhing Cheeks had not invited thy ſharp peir-
" cing Eye to look into my guilty and defiled
" Breaſt, which now thou may'ſt ſee diſfurniſhed of
" Honour, and the Cloſet of pure Chaſtity broken
" up; only the Heart and Soul is clean, yet fears
" the Tincture of this polluted Cask, and would
" have paſſage (by thy revenging hand) from this
" loathſome Priſon and filthy Trunk. I muſt con-
" feſs our Sex is weak, and accompanied with ma-
" ny Faults, yet none excuſable, how ſmall ſoever;
" much leſs the greateſt, which Shame doth follow

" and

"and inward Guilt continually attend: Yours is "created more inviolable and firm, by whoſe "Conſtancy, as our flexible Weakneſs is guarded, "ſo our true Honours by your juſt Arms ſhould "be protected. O *Beorn! Beorn!* (for Husband I "dare not call thee) revenge therefore my Wrongs; "that am now made thy Shame, and Scandal of "my Sex, upon that hideous Monſter, nay incar-"nate Devil, *Osbright*, (O that very name like "Poyſon corrupts my Breath, and I want Words "to deplore my Grief!) who hath no Law but his "Luſt, nor meaſure of his Actions but his Power, "nor priviledge for his loathſome Life but his "Greatneſs, whilſt we with a ſelf Fear, and ſervile "Flattery, mask our Baſeneſs with crowching Obe-"dience, and bear the Wrongs of his moſt vile "Adulteries. Thou yet art free from ſuch dejected "and degenerate Thoughts, nor haſt thou ſmooth-"ed him in his wicked and ever-working Devices; "be ſtill thy ſelf then, and truly noble as thou art. "It may be, for his place thou oweſt him reſpect; "but what? therewith the loſs of Honour? Thine "Affection, but not thy Bed; thy Love, but not "thy beloved; yet haſt thou loſt at once all theſe, "and he thy only Bereaver; thou waſt my Stay "whilſt I ſtayed by thee, and now being down, re-"venge my Fall. The Inſtinct of Nature doth "pity our Weakneſs, the Law of Nations doth main-"tain our Honour, and the Sword of Knight-hood "is ſworn by to be unſheathed for our juſt Defence; "much more the link of Wedlock claims it, which "hath lock'd two Hearts in one: But alas! that "Ward is broken, and I am thy Shame, who "might have been thy Honour. Revenge thy ſelf "therefore on him and me, elſe ſhall this hand let

out

" out the Ghost that shall still attend thee with Ac-
" clamations till thou revenge my stained Blood.

Beorn, who was not used to be welcomed home in such a Dialect, much amazed at his Wives Maladies, with gentle Words drew from her the Particulars of her inward Grief, who revealed (as well as Shame, Tears, and Sobs, would suffer) the manner of the deed, still urging Revenge for the Wrong. *Beorn* touched thus to the Quick, (to pacifie his distressed Wife) did not a little dissemble his Wrath; and excusing the Fact with the Power of a Prince, that might command, and her own Weakness, unable to resist the Strength of a man, commended much her Love and Constancy; and alledging his Wrongs to be equal with hers, (if not greater) in regard of their Sex, willed her to set her string to his Tune, till fit opportunity would serve to strike: but she distasting that sweet Consort, wrested her Passion into so high a Strain, that nothing could be heard but Revenge and Blood.

Beorn thus instigated by the continual Cries of his Wife, whose Rape already of it self had given sufficient cause of Wrath; first consulting with his nearest Friends, was offered their Assistance against that wicked and libidious Prince, and then repairing to his Court, in the presence of them all, made known his unsufferable Wrongs, resigning into his Hands all such Services and Possessions as he did hold of him, and with utter defiance departed, threatning his Death.

This done, he took shipping, and sailed into *Denmark*, where he had great Friends, as having his bringing up there before, and is reported to have been allianced unto the *Danish* Blood: so coming to *Godorick*, King of that Country, made his Case known,

known, inſtantly deſiring his Aid againſt the Villany of *Osbright*.

Goderick, glad to have ſome Quarrel to invade *England*, levied an Army with all ſpeed, and, preparation made for all things neceſſary, ſendeth forth *Inguar* and *Hubba*, two Brethren, to command in chief over an innumerable Multitude of his *Danes*; which two, he thought at this time the fitteſt for the attempt, not only for their good Conduct and approved Valour, but alſo, for that he knew them to be, on particular Motives (which uſually more affect than doth a common Cauſe) implacably inraged againſt the *Engliſh*, on an occaſion unfortunately happening, but moſt lamentably purſued; which came to paſs in manner as followeth.

A *Daniſh* Noble-man of Royal Extraction, named *Lothbroke*, (which is in *Engliſh* no other than *Leather-Breech*) the Father to the two Brothers *Inguar* and *Hubba*; being upon the ſhore, his Hawk, in flying the Game, fell into the Sea, which to recover, he entered a little Skiff or Cock-boat, nothing fore-ſeeing the danger that immediately did enſue; for, a ſudden Tempeſt ariſing, carried the Boat into the Deep, and drove him upon the Coaſt of *Norfolk*, where he came to land at the Port called *Rodham*; but ſee his Fortune, no ſooner had he ſcaped one danger but he fell into another; for, the People there took him for a Spy, and as ſuch a one, preſently ſent him to *Edmund*, then King of that Province: but in his Anſwers he ſufficiently cleared that Suſpicion, and alſo declaring his Birth and Misfortune, was honourably entertained in the Court of that *East-Angles* King, whom *Edmund* much eſteemed for his other good Parts: but, for his dexterity and expertneſs in Hawking, held him

in special regard; insomuch, that his Faulkner, named *Berick*, envying the good parts of *Lothbroke*, as being endued with none himself, he therefore conceived such deadly hatred and malice thereat, as having him at advantage alone in a Wood, he cowardly murthered him, and hid his dead Body in a Bush.

But *Lothbroke*, whose noble Parts had made him eminent, was soon miss'd, and diligent Inquisition being made, could not be found; until his Spaniel, which would not forsake his dead Master's Corps, came fawningly unto the King, as seeming to beg Revenge of so bloody an Act, which he did more than once; and at length being observed, and followed by the Trace, the dead Body was found, and *Bericke* demonstrated to be the Murtherer; and on sufficient Evidence convicted for the same: his Judgment being, to be put into *Lothbroke*'s Boat, and that without either Tackle or Oar, as he therein arrived, and so left to the Seas Mercy, to be saved by Destiny, or swallowed up by just desert. But behold the Event; the Boat returned to the same place, and upon the same Coast arrived from whence it had been driven; where being known to be *Lothbroke*'s Boat, *Bericke* was laid hands on; who to free himself from the punishment of his butcherly Fact, added Treason to Murther, laying it to the charge of innocent King *Edmund*, saying, that the King had put him to death in the Country of *Norfolk*.

This was thought sufficiently worthy of Revenge, to which *Goderick*'s Quarrel being added, did very much inflame the Courages of *Inguar* and *Hubba*, the two Sons of the murthered Prince, who thereupon having their Army in readiness, set forth to Sea; and first arriving at *Holderness*, burn'd up the Coun-

Country, and without Mercy maſſacred all before them, ſparing neither Sex, Calling, nor Age; and ſurprizing *York*, which *Osbright* had taken for his Refuge, there ſlew that luſtful Prince, with all his Forces, making thereby good that Saying of the Poet.

Thoſe whoſe Delights are in the *Cyprian* Game,
Warming themſelves in Luſts alluring Flame,
And wallowing in that Sin, their Lives do ſpend,
Do ſeldom to the Grave in Peace deſcend.

Afterwards, the two furious Brethren matched with their Army into *Norfolk*, where they ſent this Meſſage unto King *Edmund*; *That* Inguar *the moſt victorious Prince, dread both by Sea and Land, having ſubdued divers Countries unto his Subjection, and now arrived in thoſe Parts, where he meant to Winter*, charged Edmund *to divide with him his Riches, and to become his Vaſſal and Servant.* The King being ſtricken into Aſtoniſhment at this ſtrange and unexpected Meſſage, conſulted with his Counſel what to do therein; where one of his Biſhops (then his Secretary, and a principal man) uſed Perſuaſions to him to yield, for preventing greater miſchief; who notwithſtanding returned this Anſwer: *Go tell thy Lord, that* Edmund *the Chriſtian King, for the love of this temporal Life, will not ſubject himſelf to a Heathen and Pagan Duke.*

Inguar and *Hubba* herewith exaſperated, with the furious Troops of their *Danes* purſued the King to *Thetford*, and from thence to his Caſtle of *Framingham*, where he, pitying the terrible Slaughter of his People, yielded himſelf to their Perſecutions; who, becauſe he would not deny *Chriſt* and the Chriſtian Faith, thoſe *Pagans* firſt beat him with Bats, then ſcourged him with Whips, he ſtill calling upon the

name of *Jeſus*; for rage whereof, they bound him to a Stake, and with their Arrows ſhot him to death; and cutting off his Head, contemptuouſly threw it into a Buſh. Of which Head, we have a Monkiſh Story, written by the Author of their *Engliſh Martyrology*; for which, the Author doth very well deſerve the Whet-ſtone; *viz.* That when St. *Edmund* was murthered by the *Danes*, the Chriſtians ſeeking his Corps, were loſt in a Wood, when calling one to another, *Where art? Where art? Where art?* the martyred Head anſwered, *Here, Here, Here.* However, God forbid that theſe Monkiſh Lies ſhould make us under-value this worthy King and Martyr, thus cruelly tortured to Death, which by an old Author is thus accurately expreſs'd:

Utque cruore ſuo Gallos Dionyſius *ornat,*
Græcos Demetrius, *gloria quiſque ſuis;*
Sic nos Edmundus *nulli virtute ſecundus,*
Lux patet, & patriæ gloria magna ſuæ.
Sceptra manum, diadema caput, ſua purpura corpus
Ornat ei, ſed plus vincula, mucro, cruor.

As *Denis* by his Death adorneth *France*,
Demetrius, *Greece*; each Credit to his place;
So *Edmund*'s Luſtre doth our Land advance,
Who with his Vertues doth his Country grace.
Scepter, *Crown*, *Robe*, his *Hand*, *Head*, *Corps*, renowns,
More famous for his *Bonds*, his *Blood*, his *Wounds*.

And of theſe his Sufferings another Poet of middle time, thus verſifies of him:

Jam loca vulneribus deſunt, nec dum furioſis
Tela, ſed hyberna grandine plura volant.

Though now no place was left for Wounds, yet Arrows did not fail;
Theſe furious Wretches, ſtill they fly thicker than Winter Hail.

His Shirt was kept at the Abbey of *Bury*, for a precious Relick, which Monks, alſo bragged that they

they had certain Drops of St. *Stephen*'s Blood (thou canſt not, O Reader, but believe it) which ſprung from him at ſuch time as he was ſtoned; and ſome of the Coles with which St. *Lawrence* was broiled.

Some few notable Hiſtories of Parents croſſing the Affections of their Children, and the ſad Effects attended thereon.

IN *Verona*, a famous City in *Italy*, lived a young Gentlewoman named *Julietta*, of the noble Houſe of the *Monteſches*, or *Montacutes*; her Father being not willing that ſhe ſhould marry, when both the decency of Time, and aptneſs of her Years, made tender of themſelves; therefore (in her faireſt Flower) ſhe eſpouſed her ſelf, unknown to her Parents, to a Gentleman's Son of another Houſe and Family, called the *Capelets*, whoſe Name was *Romeo*, thoſe two Families being mortal Enemies one to the other. This Marriage ſorted unto the lamentable Death of both the Lovers, as you ſhall briefly hear in this manner. They being ſecretly married by the hand of a *Cordelier* or *Franciſcan* Fryar, a man moſt expert in the Secrets of Nature, who took great Compaſſion on their earneſt reciprocal Affection, and daily Torments between them endured. It happened, on a certain day, that an Uncle to *Julietta*, in regard of the inveterate Hatred betwixt the two Families, drew upon *Romeo*, who (in defending himſelf) ſlew the ſaid Uncle; whereupon he was baniſhed, or (at the leaſt) inforced to be abſent from *Verona*. The woeful Gentlewoman having made her moan unto the honeſt minded

Fryar, under the shadow of Confession, concerning the irksome absence of her best esteemed Friend; he gave her advice to receive a little Potion when she went to Bed, which should cause her to sleep for more than thirty hours, so that she should be verily supposed to be dead. She boldly adventured on his Counsel, and her Parents imagining her to be dead indeed, caused her to be buried in the Tomb or Vault belonging to the House of her Predecessors.

From thence the Fryar purposed to fetch her at a certain hour of the Night, and to conduct her, (in the Habit of a Novice) to banished *Romeo*, who lived in a Land of another Jurisdiction, yet not far distant from the City: all this was possible and easie to be performed; for it was and is a common Custom there, not to bury deceased Bodies in Graves, as it is observed among us, but in Grotts or vaulted Caves. While these things were framing themselves, according to premeditated purpose, it fortuned, that a Servant belonging to *Romeo* came to *Verona*, to bring Letters of Recommendation to *Julietta*; and being returned back to his Master, reported the certain Tidings of her Death, and that himself was present at her interring. *Romeo*, confounded with Grief and extremity of Passions, found the means (in a disguised Habit) before the shutting up of *Verona* Gates, to enter the City. In the dead time of the Night also he compassed his Intent, entering the Church with a lighted Torch in his hand, having opened the doors by the help of his Servant, and also the Tomb wherein she lay inclosed. Then commanding the absence of his Servant, he entered into the Vault; and after infinite Kisses bestowed by him on *Julietta*, whom he verily conceited to be dead, he drank a most deadly Poyson, which he had

had bought of a needy Apothecary, and which immediately fell to Operation, ſo ſlept he (for ever) by the body of *Julietta*. Now after her Drink had wrought his full Power, ſhe awaked; and by means of the burning Torch, perceiving her *Romeo* to be quite dead, ſhe was thereat greatly enraged with Grief, ſo that ſnatching a Ponyard that hung at his Girdle, ſhe therewith deſperately ſlew her ſelf. Not long after, the Fryar, knowing the time expired for the waking of *Julietta*, came likewiſe to the Vault; but when he beheld that tragick woeful Spectacle, let his Sorrow be cenſured by ſuch as are able to judge of the ſame. On the morrow after, the death of theſe two Lovers was diſcovered, and all matters rehearſed by Fryar *Lawrence* (for ſo was the Cordelier named) to the great Grief and Admiration of every one that heard it.

Another Hiſtory of as ſad effects take as followeth. In the City of *Rome*, not long while ſince, there was a young Maiden (named *Lucretia*, Daughter to a rich Merchant) ſecretly eſpouſed to a young man, called *Paulo*, Son alſo to another Merchant, the two Fathers being vowed Enemies, and both alike envious of each others Fortune. The Father of *Paulo* perceiving how faſt aged Years came ſtealing on him, determined a marriage for his Son, acquainting him therewith; that he had made choice of one meet for him, commanding him alſo to faſhion himſelf to good liking thereof, becauſe he would have it accompliſhed within very few days. The Son deferred it off ſo long as well he could; yet to declare ſome Obedience to his Father, he craved Reſpite to conſider thereof: but in the mean while, it was generally noiſed thorough the City of *Rome*, that *Paulo* muſt be married unto another. This

News coming to the Ears of *Lucretia*, she dissembled her inward conceived Displeasure, verily imagining the matter to be already done. *Paulo* coming (as oftentimes he did) when fit time favour'd him, to visit his *Lucretia*, in the night time, so jocund and merry as at no time more: after accustomed Kindnesses passed between them, *Paulo* fell into a very sound Sleep; *Lucretia* beholding him in that fearless Estate, with a great Knife she gave him so many Stabs and deep Wounds, both in the Breast and Belly, that she deprived him of his Life, and afterward committed the like Violence on her self. This Act, so full of Sorrow and sad Mischance, came to the Ear of Pope *Paulus* the Fourth, who would not allow them to have Christian Burial; but a Learned Divine, a *Jacobine* by Religion, made so excellent an Oration to the Pope against the unkind Parents of the deceased Lovers, that Obsequies were granted, and Burial given them: and an aged Woman, a Servant to *Lucretia*, who had been the means of their private Marriage, was (by Authority of Justice) burned alive, because she had not advertised the Parents thereof.

A third Story, as dismal as the two former, here followeth. *Damoiselle Geneviefue*, Daughter unto *Monsieur Megrelin*, a Gentleman in ordinary in the Court of *Francis* the second, King of *France*, espoused her self by Word only, and without Knowledge of any in her Fathers House, to one that was School-master unto her Brethren, named *Medard*, a *Picar* by Nation, born in *Laon*, a young man, of passable Handsomness, and of indifferent Knowledge for his time, being about twenty three years old. After some space, being thus contracted, she found her self to be with Child; and fearing the Dis-

Diſpleaſure of her Parents, eſpecially of her Mother, who was a very ſevere Woman, ſhe forſook her Father's Houſe and the goodly City of *Paris*, accompanied with none but her Troth-plighted Husband the School-maſter. Travelling thorough the Country, they made their ſtay in a great Burrough Town of *Champaign*, where likewiſe he became School-maſter, taking great Pains to ſupply their Neceſſities. Within ſome few Months after their reſiding there, *Medard* died; and ſhe, five days after the death of her Husband, one Evening, after Supper, in a publick place, declared to all ſuch as gave Favour to her, the whole Hiſtory of their fore-paſſed Love, her Marriage by promiſe, her Extraction, want of Government, and the Injury done by her to her Servants, deſiring (very heartily) Pardon both of God and them: ſo feigning as if ſhe intended to go to Bed with her young Infant, which was about ſix Weeks old, ſhe went and hanged her ſelf that Night, on a Beam-end of a poor Cottage which they had taken upon hire.

Certain Obſervations upon Kings of ſeveral Nations.

A *Menophis*, one of the Kings of *Egypt*, being blind, was aſſured by ſome of his Wizards, that if he waſhed his Eyes with the Urine of a Woman which had never known any but her own Husband, he ſhould be reſtored to his Sight. After a long Search and many vain Tryals, he met with one whoſe Water cured him; whom he took to Wife: and cauſing all the reſt whom he had made Tryal of to be brought together to a Town called *Gleba Rubra*, he ſet the ſaid Town on Fire, and burnt both it and all the Women therein aſſembled.

Seſo-

Sesostris, another King of *Egypt*, was a Prince of so great Wealth and Substance, that he brought in Subjection all his neighbouring Kings, whom he compelled in turns to draw his Chariot. It hapned, that one of these unfortunate Princes cast his Eye many times on the Coach-wheels; and being by *Sesostris* demanded the cause of his so doing, he replyed, that the falling of that Spoke lowest which but just before was in the height of the Wheel, put him in mind of the Instability of Fortune; which the King considering of, would never afterward be so drawn in his Chariot: And indeed, he found the same quickly after to be true, by woeful Experience; for, leading his Army against the *Scythians*, whom in conceit he had already conquered, he found himself deceived in his Expectation. These *Scythians* marvelled that a King of so great Revenues would wage War against a Nation so poor, with whom the Fight would be doubtful, the Victory unprofitable, but to be vanquished a perpetual Infamy and Disgrace: so joyning Battels, *Sesostris* was discomfited, and pursued even to his own home by the Enemy, learning him by that to moderate his Prosperity, and to beware of Fortunes Instability.

Charles the second King of *Navarr*, was a Prince much given to Voluptuousness, and sensual Pleasure, which so wasted his Spirits, that in his old Age he fell into a kind of Lethargy: to comfort his benummed Joynts he was bound and sowed up naked in a Sheet, steeped in boiling *Aquavitæ*. The Chyrurgion having made an end of sowing him, and wanting a Knife to cut off the Thred, took a Wax Candle that stood lighted by him, but the Flame running down by the Thred, caught hold on

on the Sheet; which (according to the nature of *Aquavitæ*) burned with that Vehemency, that the miſerable King ended his days in the Fire.

Ewen the third alſo, King of *Scotland*, was a Prince much addicted, or rather wholly given over to Laſciviouſneſs; inſomuch, that he made a Law that himſelf and his Succeſſors ſhould have the Maidenhead, or firſt Nights lodging with every Woman whoſe Husband held Land immediately from the Crown; and the Lords and Gentlemen, of all thoſe whoſe Husbands were their Tenants or Homagers. This was, it ſeems, the *Knights Service* which men held their Eſtates by; and continued in force till the days of *Malcolm Conmor*, who marrying *Margaret*, Siſter to our King *Edgar Atheling*, at her Requeſt aboliſhed the ſame; and ordained, that the Tenants, by way of Commutation, ſhould pay unto their Lords a Mark in Money; which Tribute, the Hiſtorians of that Nation ſay is ſtill in force.

Roderick the laſt King of the *Goths* in *Spain*, had for the Governour of one of his Provinces an honourable Perſon named Count *Julian*, whom he ſent upon an Embaſſy to the *Moors* of *Africa*, and in the mean time defloured his Daughter *Cana*; which the Father took in ſuch indignation, that he procured the *Moors* (amongſt whom he had gotten much credit) to come over into *Spain*. This requeſt they performed, under the Conduct of *Muſa* and *Tariffe*; and having made a full Conqueſt, ſubjected it to the Great *Caliphs*, or *Mahometan* Emperours. It is recorded, that at the firſt coming of *Tariffe* into *Spain*, a poor Woman of the Country, being willingly taken Priſoner, fell down at his feet, kiſſed them, and told him, that ſhe had heard her Father, (who was letter'd) ſay, that *Spain* ſhould be conquered by a People, whoſe Gene-

General ſhould have a Mole on his right ſhoulder, and in whom one of his hands ſhould be longer than the other. He, to animate his Souldiers againſt the next encounter, uncloathed himſelf, and ſhewed the mark, which ſo encouraged them, that they now doubted not the Victory. *Roderick* had in his Army 130000 Foot, and 25000 Horſe: *Tariffe* had 30000 Horſe, and 180000 Foot. The Battel continued ſeven dayes together, from morning to night; at laſt the *Moors* were victorious. What became of King *Roderick* was never known; his Souldiers took one arrayed in the Kings Apparel, whom, upon examination, they found to be a Shepherd, with whom the King, after the Diſcomfiture, had changed clothes. It is recorded alſo in *Rodericus Toletanus*, that before the coming of thoſe *Saracens*, King *Roderick*, upon hope of ſome Treaſure, did open a part of the Palace, of long time forbidden to be touched, but found nothing but Pictures which reſembled the *Moors*, with a Prophecy, that whenſoever the Palace was there opened, the People there reſembled ſhould overcome *Spain*: and ſo it happened.

By this former Example, you may ſee the ſad effects of Luſt, to which we may add another of like nature.

Ireland formerly was divided into five Provinces, or petty Kingdoms; namely, *Munſter*, *Connaght*, *Ulſter*, *Meth*, and *Leinſter*. Theſe petty Kings being divided amongſt themſelves, became all of them a Prey to *Turgeſius* King of the *Norweigians*, who having conquered them, reigned as King. One of theſe petty Princes, *Omo Caghlen*, King of *Meth*, had a Daughter of renowned Beauty, whom *Turgeſius* demanded of her Father to ſerve his Luſts: and he, ſeeming willing to condeſcend to the motion, as if his Blood would be honoured thereby, told him,

That

That beſides his Daughter, he had at his diſpoſing many others of more exquiſite Beauties, which ſhould all be ready at command. *Turgeſius* miſtruſting nothing, greedily ſwallowed this Bait, and deſired him with all ſpeed to effect this meeting, which he promiſed ſoon to do; whereupon this politick Prince, attired in the Habits of Women, a company of young Gentlemen, who durſt, for the common Liberty, adventure their ſeveral Lives, and conducted them to the Tyrant's Bed-chamber. And they, according to the directions given them (when for that little modeſty ſake he had in him, he had commanded all his Attendants to avoid the Room) aſſaulted him, now ready for, and expecting more kind embraces, and left him dead in the place. The *Methian* King had by this time acquainted divers of the better ſort with his Plot, all which, upon a ſign given, ruſh into the Palace, and put to death all the *Norwegians*, and other Attendants of the Tyrant, and ſo recovered again their former Liberty.

John, King of *England*, notwithſtanding he lived in continual Trouble, yet bent his Mind to Love and Laſciviouſneſs, attempting the Chaſtity of the Lady *Matilda*, Daughter to the Lord *Fitz-Waters*; who being as averſe to his Deſires as Water to Fire, he baniſhes her Father and ſeveral of her Friends, ſeizing upon their large Eſtates; whereupon ſhe flies, and takes upon her a Monaſtick Habit in the Monaſtery of *Little Dunmow* in *Eſſex*, where he ſtill proſecuted his Suit; but finding her more contrary to his Deſires than ever, he ſent a Meſſenger unto her, who (becauſe ſhe would not agree to his wicked motion) he poiſoned a boiled or potched Egg againſt ſhe was hungry, and gave it unto her, whereof ſhe died. *Anno* 1213. It hapned, that the next Year,

King

King *John* being then in *France* with a great Army, that a Truce was taken betwixt the two Kings, for the term of five years; and a River or Arm of the Sea being betwixt either Hoſt, there was a Knight in the *Engliſh* Camp that cryed to them of the other ſide, willing ſome one of their Knights to come and Juſt a Courſe or two with him; whereupon, without ſtay, the Lord *Fitz-Water*, being on the French part, made himſelf ready, ferried over, and getting on Horſe-back, ſhewed himſelf ready to the Face of the Challenger, whom at the firſt Courſe he ſtruck ſo hard with his great Spear, that Horſe and Man fell to the ground; and when his Spear was broken, he went back again to the King of *France*: which King *John* ſeeing, by God's Tooth, quoth he, (that was his uſual Oath) he were a King indeed that had ſuch a Knight. The Friends of the Lord *Fitz-Water* hearing theſe Words, kneeled down, and ſaid, O King, it is your Knight, it is *Robert Fitz-Water*; whereupon, the next day he was ſent for, and reſtored to the King's Favour, living in all affluence of Riches and Honour, the ſpace of ſixteen Years afterwards. His Father, *Walter Fitz-Water*, with his Wife *Matilda*, do lye interred in *Little Dunmow* Chancel, under a very fair Monument, though by ſome Ruines of the Roof falling upon it the Legs of their Effigies were lately broken off; there Grand-child *Matilda* alſo, in theſe our late times of Rebellion, had the Head of her Effigies ſtricken off as a monument of Superſtition; but ſince, by the care of my worthy Friend Mr. *Burre*, who liveth in the Priory, it is reſtored to the Body again, *Anno* 1680.

Richard the Firſt, King of *England*, being employ'd in his Wars againſt *Philip* King of *France*, one

Fulco

Fulco a *French* Prieſt came unto him, telling him he had three very bad Daughters, which he wiſhed him to beſtow away from him in Marriage, or elſe God's Wrath vvould attend him; when the King denyed he had any Daughter, yes (quoth the Prieſt) thou cheriſheſt three Daughters, *Pride*, *Covetouſneſs*, and *Leachery*. The King, apprehenſive of his meaning, called his Lords there attending, and ſaid, my Lords, This Hypocrite hath found that I have three Daughters, *Pride*, *Covetouſneſs*, and *Leachery*, which he would have me beſtovv forth in Marriage; and therefore (if any ſuch I have) I have found out moſt fit Husbands for them all. My *Pride* I bequeath to the haughty *Templers* and *Hoſpitalers*, who are as proud as *Lucifer* himſelf; my *Covetouſneſs* I give to the Monks of the *Ciſteaux* Order, for they covet the Devil and all; but for my Leachery, I can beſtow it no where better than on the Prieſts and Prelates of our Times, for therein have they their moſt Felicity.

King *William Rufus* was much noted to be a very covetous Prince, and yet we find in the Chronicles a Story of him which denotes to the contrary; namely, how that when two Monks, whoſe Abbot was lately dead, repaired to his Coutt, and each in large Offers out-vied and over-bad the other, to ſucceed in the Abbacy; a third Monk, very ſober, and poor in ſhew, accompanying them in their Buſineſs, ſtood by; whom the King asked what he would give to be made Abbot? Nothing, ſaid the Monk; for I entered my Profeſſion to be poor, and hitherto have been, little eſteeming the Pomp or Riches of the World: then thou art the Man, (replied the King) and ſhalt be their Abbot, more worthy in thy Poverty than they for their Price; and ſo conferring

ring on him that high Honour, checked the others to their open Infamy and Reproach.

Another Example of the ſame King, touching his Pride, take as followeth. His Chamberlain bringing him a pair of new Hoſe, and he demanding the Price, was anſwered, that they coſt three Shillings; *Away baſe Fellow* (quoth he) *are theſe beſeeming a King? Bring me of a Mark Price:* his Servant went, but brought him another pair of no greater Coſt, but told him that they were of the Rate appointed: wherewith the King was very well pleaſed.

A ſtrange Change of Religion of the two Dr. Reinolds.

Theſe two Brothers, the one named *William*, the other *John*; *William* was at firſt a Proteſtant of the Church of *England*, and *John* trained up in Popery beyond the Seas. *William*, out of an honeſt Zeal to reduce his Brother to this Church, made a Journey to him; where, on a Conference betwixt them, it ſo fell out, that *John* being overcome by his Brothers Arguments, returned into *England*, where he became one of the more ſtrict or rigid ſort of the *Engliſh* Proteſtants: and *William* being convinced by the Reaſons of his Brother *John*, ſtaid beyond the Seas, where he proved a very violent and virulent Papiſt. Of which ſtrange Accident, Dr. *Alabaſter*, who had made Tryal of both Religions, and amongſt many notable Whimzies had ſome fine Abilities, made this following Epigram.

Bella inter geminos pluſquam Civilia fratres,
Traxerat ambiguus Religionis apex.
Ille Reformatæ fidei pro partibus inſtat;
Iſte Reformandum denegat eſſe fidem,

Pro-

Propoſitis cauſæ rationibus, alterutrinque
Concurrere pares, & cecidere pares.
Quod fuit in verbis, Fratrem capit alteruterque;
Quod fuit in fatis, perdit uterque fidem.
Captivi gemini ſine captivante fuerant,
Et victor victi tranſfuga caſtra petit.
Quod genus hoc pugnæ eſt, ubi victus gaudet uterq;
Et tamen alteruter ſe ſuperaſſe dolet.

Thus Engliſhed by Dr. *Heylin.*

In points of Faith, ſome undetermin'd Jars,
Betwixt two Brothers kindled Civil Wars:
One for the Churches Reformation ſtood,
The other thought no Reformation good.
The Points propos'd, they traverſed the Field
With equal Skill, and both together yield.
As they deſired, his Brother each ſubdues,
Yet ſuch their Fate, that each his Faith did loſe:
Both Captives, none the Priſoners thence to guide;
The Victor flying to the vanquiſh'd ſide.
Both joy'd in being conquer'd, (ſtrange to ſay)
And yet both mourn'd becauſe both won the day.

Why the Fiſh called Tunny *is not ſuffered to be ſold at* Venice.

THE Story goes, How the *Genoa*'s having ſeized on a part of *Venice*, and driven the *Venetians* into their Houſes, a Woman running to a Window to behold the Tumult, by chance threw down a Mortar of Braſs, which lighting upon the head of their General, ſtruck him dead to the Earth: whereupon diſcomfited, the *Genoa*'s retired in ſuch haſte, that they left a number of their men behind them; who ſaved themſelves for a time by mingling with the *Venetians*, being not to be diſtinguiſh-

ed by Habit, Language, Favour, nor Behaviour. At length, all generally were commanded to ascend an high Tower, where (not unlike as the *Gileadites* served the *Ephramites*) a Sheep being set before them they were compelled to name it: so being distinguished, (the Name differing in their Dialect) they were thrown down head-long. The *Genoa*'s having after taken certain of their Gallies, wherein were the Prime of their Gentry, in Revenge of that Cruelty, caused them to be cut in pieces and dreſt like *Tunny*, nailing their hands to the bottom with Scedules of Time containing their Names, and so sent it thither to be sold; who bought, and had almost devoured it all before it was discovered. And indeed it is said that this *Tunny* doth in taste much resemble Flesh, as also in colour and solidity; so as it is reported how certain Merchants being bound to serve the *French* Army at the Siege of *Naples*, with so many Tun of *Tunny*, and not able to perform it, hearing of a late fought Battel in *Barbary*, repaired to the place, and supplied the quantity with man's Flesh, dres'd in the same manner; which proved so over-high a feeding (most easily converting into the like) that their Bodies broke forth into loathsome Ulcers, and from that Infection the Disease that taketh from them the name. And *Scaliger* in his 181 Exercise upon *Cardan*, and the 19 Section, doth also affirm, that it proceeded not originally from the Impurity of Women, but from Contraction; and that the *Spaniards* did first transport these rare Wares from the *Indians*, as common among them as the Measels amongst us, and equally contagious: which seemeth to confirm the former Assertion, they having been Man-eaters for the most part.

Of

Of Machamut *a* Mooriſh *King, of a poyſonous Nature.*

MR. *Purchas* in his Pilgrimage relateth of one *Machamut*, a *Mooriſh* King, who deſerveth mention for one thing, wherein the Sun hath ſcarce beheld his like. He ſo accuſtomed himſelf to Poyſons, that no day paſſed wherein he took not ſome, for elſe he himſelf had dyed, (ſaith my Author) as it fareth with *Amſian* or *Opium*, the uſe whereof killeth ſuch as never took it, and the Diſeaſe ſuch as have; and beyond that which we read of *Mithridates*, in the like Practice. His Nature was transform'd into ſo venmous an Habit, that if he did mean to put any of his Nobles to Death, he would cauſe them to be ſet naked before him; and chewing certain Fruits in his Mouth, which they call *Chofolos* and *Tambolos*, with Lime made of Shells, by ſpitting upon him, in one half hour deprived him of Life: if a Fly ſat upon his hand it would preſently fall off dead. Neither was his Love to be preferred to his Hatred, or with Women was his Dealing leſs deadly; for, he had three or four thouſand Concubines, of whom none lived to ſee a ſecond Sun, after he had carnally known them. His Muſtachos (or Hair of his upper Lip) was ſo long, that he bound it upon his Head, as Women do with an Hair-lace; and his Beard was white, reaching to his Waſte. Every day when he aroſe, and when he dined, fifty Elephants were brought into the Pallace to do him reverence on their Knees, accompanied with Trumpets and other Muſick.

Celius Rhodiginus mentions the like of a Maid thus nouriſhed with Poyſons; her Spittle (and other Humours coming from her) being deadly: ſuch al-

ſo as lay with her carnally, preſently dying. *Avicenna* hath alſo a like Example of a man, whoſe Nature, infected with a ſtronger Venom, poyſoned other venomous Creatures, if any did bite him. And when a great Serpent was brought for Tryal, he had by the biting thereof a two days Fever, but the Serpent died; the other did not harm him.

A notable Impoſture of one Margaret Ulmer, *at* Elſing *in* Germany.

ABout the Year of our Lord 1545. there was one *Margaret Ulmer*, the Daughter of *John Ulmer*, a ſingle Woman, who thorough grievous Sickneſs, and extremity of Pain, had her Belly ſo exceedingly ſwelled, that it over-ſhadowed her Face, and in compaſs was more than ten hands breadth: ſhe ſaid that ſhe fed divers living Creatures in her Belly, yet neither did ſhe eat nor drink, but took only ſome Apothecaries Confections, and uſed the ſmell of Herbs and Flowers. There was heard by thoſe that ſtood by the Bed where ſhe lay, the Voices of divers living Creatures; as, the crowing of Cocks, the cackling of Hens, the gagling of Geeſe, the barking of Dogs, the bleating of Sheep, the braying of Aſſes, the grunting of Swine, the bellowing of Cattel, and the neighing of Horſes. She voided Serpents and Worms of a marvellous greatneſs, about fifty in number. When the Report hereof was ſpread abroad, not only in the Towns and Villages adjoyning, but almoſt thorough all *Germany*, multitudes reſorted to the place to ſee the Miracle, and beheld the Maid with no leſs

Wonder

Wonder then Compaſſion, who alſo gave her much Money. The advice of divers Phyſicians and Chyrurgions was asked; and at laſt the Phyſicians of the Emperour *Charles* the fifth, and of *Ferdinand* King of the *Romans*, and of *Hungary*, came thither, accompanied with divers Noble-men and Gentlemen, who notwithſtanding found no deceit therein. Thus ſhe continued for the ſpace of almoſt four years. Her Torments ſeemed to increaſe more and more upon her. At laſt the chief Magiſtrate of the City ſent for her Parents, and asked them whether they deſired to have their Daughter delivered from ſo great Torments, by the Phyſicians making inciſion into her Belly? Her Father being a plain man, anſwered: that he was willing to leave his Daughter to God's Providence, and to lawful Remedies of Phyſicians. But the Mother (being guilty of the Deceit) ſaid, that ſhe would not have them to attempt any thing to the endangering of her daughters life; adding moreover, that ſhe would pray that God's Vengeance might light upon them, if her Daughter miſcarried under their hands.

Yet ſome were ſent to the Maid, to mind her, that they had many times craved help of Phyſicians, that now there was a proffer made of their help, who, by God's aſſiſtance, might either wholly free her from her Diſtemper, or, at leaſt, aſſwage the violence of it: But ſhe (being inſtructed of her Mother) anſwered, That ſhe, with a willing mind, would patiently ſuffer what it ſhould pleaſe God to inflict upon her: that ſhe deſired not any Phyſick; but that as for the ſpace of four years ſhe had undergone the extremity of her Pains, ſo ſhe was ſtill willing to bear the Croſs which God had laid upon her, till it pleaſed him to remove it; hoping that ſhe ſhould ſtill be as able to

bear the violence of her Diſeaſe as hitherto ſhe had been. But the Magiſtrate of *Elſing*, being better pleaſed with her Father's Anſwer, ſent a Dr. of Phyſick, with two Chirurgions, and a Midwife, to ſearch the Maidens Belly by Inciſion. Theſe came to her, and ſearching her Belly, found it ſtuffed with Clouts very cunningly, and with Pillows, and ſuch like Materials, with divers Hoops, wherewith her Belly was made round, ſhe crying out all the while; and when all theſe were removed, they ſaw the Maiden ſtark naked, with as well a compact, and as fair a Body as might be. When now the Deceit was diſcovered, the Parents, with the Daughter, and all they which were acceſſory (with whom in the Night, whilſt others ſlept, ſhe made good cheer) were carried to Priſon, and afterwards put to the Rack. The counterfeit Belly was brought to the Town-houſe, and there ſhewed to the Burgo-maſters; and the Maids Mother was found to be a Witch, who, by the Devils help, had cauſed thoſe ſtrange noiſes, which ſeemed to proceed out of the Maids Belly; and upon ſtrict examination, ſhe confeſſed, that ſhe had done all theſe things by the Devils perſwaſion and help, for Gain-ſake, all theſe four years; for which ſhe was condemned by the Judge, had firſt her Neck broke, and afterwards was openly burned: The Daughter had her Cheek burned through with an hot iron, and was condemned to perpetual Impriſonment. The Father (who took his Oath that he was deceived by his Wife and Daughter, even till that day wherein this wicked Fact vvas diſcovered) vvas acquitted, and freely diſmiſſed: the other Acceſſories vvere baniſhed, and ſome of them that vvere moſt guilty, vvere othervviſe puniſhed.

Of

Of People long-lived, who have had their Teeth and Excrements of Hair renewed.

MR. *Purchas* in his Pilgrimage relateth, that whilſt the *Portugals* were buſie in building a Fort in the Kingdom of *Decan*, belonging to *Aſia*, that there came a certain *Bengalan* to the Governour, which had lived, as he affirmed, three hundred thirty five years. The old men of the Country teſtified, that they had heard their Anceſtors ſpeak of his great Age, and himſelf had a Son fourſcore and ten years old, and not at all Book-learned, yet was a ſpeaking Chronicle of thoſe paſſed Times. His Teeth had ſometimes fallen out, others growing in their places; and his Beard, after it had been very hoary, by degrees returned into his former blackneſs. About an hundred years before that time, he had alter'd his Pagan Religion into the *Arabian* or *Mooriſh*. For this his Miraculous age, the Sultans of *Cambaya* had allowed him a Stipend to live on, the continuance of which he ſought, and did obtain of the *Portugals*.

Fryar *Joano dos Santos*, tells a Story of one who was alive Anno 1605, of whom the Biſhop of *Cochin* had ſent men to inquire, who by diligent ſearch found that he was then 380 years old, and had married eight times; the Father of many Generations. They ſaid his Teeth had thrice fallen out, and were thrice renewed; his hair thrice hoary, and as oft black again. He could tell of nineteen ſucceſſive Kings which reigned in *Horan* his native Country in *Bengala*. He was alſo born a *Gentile* and after turned *Moor*, and hoped (he ſaid) to dye a *Chriſtian*, rejoycing to ſee a Picture of St *Francis*, ſaying (as the Fryar tells us) ſuch a man, when he was twenty five years old, had foretold him that long life.

Nic-di Conti ſaith he ſaw a *Bramane* three hundred years old.

But to come nearer to our home, Mr. *Moriſon* reporteth of the *Iriſh* Counteſs of *Deſmond*, that ſhe lived to the age of a hundred and forty Years, being able to go on foot four or five miles to the Market-Town, and uſing weekly ſo to do in her laſt Years: and not many years before ſhe died ſhe had all her Teeth renewed.

He alſo tells of one *Jemings* a Carpenter, in *Beverly*, a Town of *Holdernes* in *England*, whom the men of thoſe Parts reported to have lived a hundred and twenty years, and that he married a young Woman ſome few years before his death, by whom (being of good Fame) he had four Children; and that his eldeſt Son by his firſt Wife, then living, was a hundred years old or thereabouts, but was ſo decrepid, as he was rather taken for the Father than the Son.

King *James* going a Progreſs into *Hereford-ſhire*, the ingenious Serjeant *Hoskyn* gave him an Entertainment, where he provided ten aged People to dance the *Morrice* before him, all of them making up more than a thouſand years; ſo that what was wanting in one was ſupplied in another. A Neſt of *Neſtors* (ſaith Mr. *Fuller*) not to be found in another place.

In the Year 1634. *Thomas* Earl of *Arundel* (a great Lover of Antiquities in all kinds) brought out of the Country, unto King *Charles* the Firſt, an old man named *Thomas Parre*, Son of *John Parre*, born at *Alberbury*, in the Pariſh of *Winnington* in *Shrop-ſhire*, who lived to be above a hundred and fifty Years of Age, verifying his Anagram.

Thomas Parre.
Moſt rare hap.

He

He was born in the Reign of King *Edward* the Fourth, 1483. and towards his latter end ſlept away moſt part of his time; being thus character'd by an Eye-witneſs of him.

From Head to Heel, his Body had all over,
A quick-ſet, thick-ſet, nat'ral hairy Cover.

Having been at *Weſtminſter* about two Months, change of Air and Diet (better in it ſelf, but worſe for him) with the trouble of many Viſitants or Spectators rather, are conceived to have accelerated his Death; which hapned *November* the 15. 1634. and was buried in the Abbey Church at *Weſtminſter*, all preſent at his Burial, doing Homage to this aged *Thomas de temporibus.*

There was (if not ſtill) living in *Northumberland* a *Scottiſh* Miniſter named *Michael Vivan*, a Perſon who may give juſt matter of Admiration both to the preſent and future Ages; as by the peruſing of this enſuing Letter may appear: written by a Perſon of Quality to Dr. *Fuller*, and by him inſerted into his *England's Worthies.*

THere is an Acquaintance of mine, and a Friend of yours, who certified me of your deſire of being ſatisfied of the truth of that Relation I made concerning the old Miniſter in the North. It fortuned in my Journey to Scotland, *I lay at* Alnwick *in* Northumberland, *one* Sunday, *by the way; and underſtanding from the Hoſt of the Houſe where I lodged, that this Miniſter lived within three miles of that place, I took my Horſe after Dinner, and rid thither to hear him preach, for my own ſatisfaction. I found him in the Desk, where he read unto us ſome part of the* Common-Prayer, *ſome of Holy* David's Pſalms, *and two Chapters, one out of the Old, the other out of the New Teſtament, without the uſe of Spectacles: The Bible out of which he read the Chapters was a very ſmall printed Bible. He went afterwards into his Pulpit, where he prayed and preached unto us about an hour and half. His Text was,* Seek you the Kingdom of God, and all things ſhall be added unto you. *In my poor Judgment, he made an excellent good Sermon, and went clearly through without the help of any*

any Notes. After Sermon, I went with him to his Houſe, where I propoſed theſe ſeveral following Queſtions to him. Whether it was true the Book reported of him, concerning his Hair? whether or no he had a new ſet of Teeth come? whether or no his Eye-ſight ever failed him? and whether, in any meaſure, he found his ſtrength renewed unto him? He anſwered me diſtinctly to all theſe, and told me, he underſtood the News-book reported his Hair to become a dark brown again, but that is falſe; he took his Cap off, and ſhewed me it; It is come again like a Child's, but rather flaxen, than either brown or gray. For his Teeth, he hath three come within theſe two years, not yet at their Perfection, while he bred them he was very ill. Forty years ſince he could not read the biggeſt print without Spectacles, and now (he bleſſeth God) there is no print ſo ſmall but he can read without them. For his ſtrength, he thinks himſelf as ſtrong now as he hath been theſe twenty years. Not long ſince, he walked to Alnwick *to dinner, and back again, ſix North-Countrey miles. He is now an hundred and ten years of age, and ever ſince laſt* May, *a hearty Body, very chearful, but ſtoops much He had five Children, after he was eighty years of age, four of them luſty Laſſes, now living with him, the other died lately; his Wife yet hardly fifty years of age. He writes himſelf* Machel Vivan, *he is a* Scottiſh-man, *born near* Aberdeen. *I forget the Towns name where he is now Paſtor, he hath been there fifty years.*

Windſor, 28 Sept. 1657. Your aſſured loving Friend

THOMAS ATKIN.

An Example of Divine Vengeance purſuing Sinners.

IN the Year 1614. ten *Engliſh-men* having received the Sentence of Death for their ſeveral Crimes, at the Seſſions-Houſe at the *Old-Bayly* in *London*, had their Execution reſpited by the intreaty of the *Eaſt-India* Merchants, upon Condition that they ſhould be all baniſhed to *Souldania-Bay*, to the end (if they could find any peaceable abode there) they might diſcover ſomething advantagious to their Trade: and this was accordingly done. But two of them, when

when they came thither, were taken thence, and carried on the Voyage: one whoſe Sir-name was *Duffield*, by Sir *Thomas Row*, that Year ſent Ambaſſador to the Great *Mogol*; that Fellow thus redeemed from a moſt ſad Baniſhment, was afterward brought back again into *England* by that noble Gentleman, and here, being intruſted by him, ſtole ſome of his Plate, and run away: another was carried on the Voyage likewiſe, but what became of him afterward is not known: ſo that there remained eight, which were there left with ſome Ammunition and Victual, with a ſmall Boat to carry them to and from a very little uninhabited Iſland lying in the very mouth of that *Bay*, a place for their retreat and ſafety from the Natives on the *Main*. The Iſland called *Pen-guin* Iſland, probably ſo named at firſt by ſome *Welſh-man*, in whoſe Language, *Pen-guin* ſignifies a White-head; and there are many great lazy Fowls upon and about this Iſland, with great cole black Bodies, and very white Heads, called *Pen-guins*. The chief man of the eight there left, was ſir-named *Croſs*, who took upon him the name of Captain *Croſs*. He was formerly Yeoman of the Guard to King *James*: but having had his Hand in Blood twice or thrice, by men ſlain by him in ſeveral Duels, and now being condemned to die with the reſt, upon very great Sute made for him he was hither baniſhed with them; whither the Juſtice of Almighty God was diſpatched after him, as it were in a Whirl-wind, and followed him cloſe at the very heels, and over-took him, and left him not till he had paid dear for that Blood he had formerly ſpilt. This *Croß* was a very ſtout and a very reſolute man, who quarrelling with, and abuſing the Natives, and engaging himſelf far amongſt them,

them, immediately after, himſelf, with the reſt were left in that place, many of theſe *Savages* being got together, fell upon him, and with their Darts thrown, and Arrows ſhot at him, ſtuck his Body ſo full of them, as if he had been larded with Darts and Arrows, making him look like the Figure of the man in the Almanack, that ſeems to be wounded in every part; or like that man deſcribed by *Lucan*, *Totum pro vulnere corpus*, who was all Wound, where *Blood touched Blood*; a juſt Retaliation of God for his Cruelty ſhewed unto others. The other ſeven, the reſt of theſe miſerable *Banditi*, who were there with *Croſs*, recovered their Boat, and got off the Shore, without any great hurt; and ſo rowing to their Iſland, the Waves running high, they ſplit their Boat at their landing, which engaged them to keep in that place, they having now no poſſible means left to ſtir thence: And which made their Condition, whilſt they were in it, extreamly miſerable, it was a place wherein grew never a Tree, neither for Suſtenance, or Shelter, or Shade, nor any thing beſide to help ſuſtain Nature; a place that had never a drop of freſh Water in it, but what the ſhowers left in the holes of the Rocks. And beſides all this, there were a very great number of Snakes in that Iſland, ſo many of thoſe venemous Worms, that a man could not tread ſafely in the long Graſs which grew in it, for fear of them. And all theſe put together, muſt needs make that place beyond meaſure uncomfortable to theſe moſt wretched men. To this may be added, their want of Proviſion, having nothing but dry Bisket, and no great quantity of that; ſo that they lived with hungry Bellies, without any place fit for Repoſe, without any quiet Reſt, for they could not chooſe but ſleep in fear continually.

ally. And what outward Condition could make men more miſerable than this? Yet notwithſtanding all they ſuffer'd, theſe ſeven vile Wretches all lived to be made Examples afterward of Divine Juſtice: for after they had continued in, and endured this ſad place for the ſpace of five or ſix Months, and they were grown all even almoſt mad, by reaſon of their ſeveral preſſing Wants and Extremities, it pleaſed God by Providence to bring an *Engliſh* Ship into that Road, returning for *England*: four of theſe ſeven men being impatient of any more hours ſtay there, immediately after that Ship was come in, made a Float with the ruines of their ſplit Boat, which they had ſaved together, and with other Wood which they had gotten thither, and with ravell'd and untwiſted Boat-ropes, faſtned, as well as they could, all together, (for there are no ſuch ſudden Teachers and Inſtructors as Extremities are.) Theſe four got upon the Float, which they had thus prepared, and poizing it as well as they could by their ſeveral weights, hoped by the benefit of their Oars, and ſtrength of the Tide (that then ran quick toward the Ship newly arrived) they might recover it; but this their Expectation failed them: for, it being late in the day when they made this Attempt, and they not diſcovered by the Ship which then road a good way up in the Bay, before they could come up near unto her, the Tide return'd, and ſo carry'd them back into the Main Sea, where they all miſerably periſhed. The day following, the Ship ſent a Boat to the Iſland, which took thoſe three, yet ſurviving, into her, as the other four might have been, if they could but have exerciſed their Patience for one Night longer. Theſe Survivers coming aboard the Ship, related all that had be-

befallen to their Fellows: but these three, notwithstanding all their former Miseries, when they were taken into the Ship, behaved themselves so lewdly as they returned homewards, that they were often put into the *Bilbowes*, or Ship-stocks, and otherwise many times punished for their great and several Misdemeanours. At last the Ship being safely arrived into the *Downs*, she had not been there at an Anchor above three Hours, but these three Villains got on shore, and had not been a shore above three Hours, but they took a Purse, and a very few hours after were apprehended, and all taken for that Fact; and suddenly after that, their very foul Story being related to the *Lord Chief Justice*, and they looked upon as men altogether incorrigible, and uncapable of Amendment by lesser Corrections, by his Special Warrant were executed upon their former Condemnation, (for which they were banished not to return hither again, but never pardoned) near *Sandwich* in *Kent*, where they committed the Robbery.

As for the People which inhabit this Bay of *Souldania*, the Sun shines not upon any Nation in the whole World more barbarous than they; Beasts in the skins of Men, rather than Men in the skins of Beasts, (with which they are partly cloathed:) as may appear by their Ignorance, Language, Habit, Diet, with other things which make them most brutish.

First, for God, the great God of Heaven and Earth, whom generally all the People in the World, *Heathens*, *Mahometans*, *Jews* as well as *Christians*, do confess; they acknowledge none. For their Speech, it is an inarticulate noise rather than Language, like the clucking of Hens, or gabling of Turkies; when they

they walk, they go in rank one after the other, as Kine in Summer many times do, when they come home to the Pail; or as Wild-Geeſe fly in Ranks, and as they fly make a noiſe; ſo theſe walking together, gabble from the firſt to the laſt in the Company, as if all ſpake, but none anſwered. Their Habits are their Sheeps-skins undreſt, thonged together, which cover their bodies to the middle, with a little flap of the ſame Skin tyed before them, being naked downward, and when 'tis cold, keep the woolly, when hotter weather, the fleſhy ſide of thoſe Skins next to their Bodies. Their Ornaments and Jewels, are Bullocks or Sheeps-guts, full of Excrement, about their Necks: and therefore when any ſtrangers buy their Cattel, and kill them, they will beg again their Guts to adorn themſelves. And at other times, when hunger pincheth them, they will ſit down upon ſome Hillock, and ſhaking out ſome of that filthy pudding out of the Guts they wear about their Necks, bowing and bringing their Mouths to their Hands, almoſt as low as their Knees, like hungry Dogs gnaw and eat the raw-guts. The Women, as the men, are thus adorned, thus habited, and ſo dieted. And (by they way) they carry their ſucking Infants under their Skins, upon their Backs, and their Breaſts hanging down like Bag-pipes, they put up with their hands to their Children, that they may ſuck them over their ſhoulders. Both Sexes make coverings for their Heads, like to Skull-caps, with Cow-dung, and ſuch like filth, mingled with a little ſtinking greaſe, with which they likewiſe beſmear their Faces, which makes their company unſufferable, if they get the Wind of you. Yet notwithſtanding all this their brutiſhneſs, they are ſo cunning, and have their Cattel at ſuch command, that when Seamen

men had bought any of their Bullocks, (which they would ſell for pieces of Braſs, Iron-hoops, or ſuch trifles) if they did not preſently knock them down, they would with a Call make them preſently run to them again, and then there is no getting them out of their hands, by new buying them, ſo that oftentimes they ſell one Beaſt two or three times over.

And now that theſe People will be hardly brought to leave their brutiſhneſs, may appear by this Story. About three years before thoſe wretched Perſons were carried thither, that we ſpake of before, it happened that one of the *Eaſt-India* Company's Ships returning thence, and arriving at this Harbour, after a little ſtay, when ſhe was ready to ſet ſail for *England*, and having then two of thoſe Savages aboard, her Commander reſolved to bring them both home with him, thinking that when they had got ſome *Engliſh* here, they might diſcover ſomething of their Countrey, which could not be known before. Theſe poor wretches being thus brought away, very much againſt both their minds, one of them (meerly out of extream ſullenneſs, though he was very well uſed) died ſhortly after they put to Sea; the other, who called himſelf *Coaree*, lived, and was brought to *London*, and there kept for the ſpace of ſix months, in Sir *Thomas Smith's* Houſe (then Governour of the *Eaſt-India* Company) where he had good Diet, good Clothes, good Lodging, with all other fitting Accommodations: Now one would think that this Wretch might have conceived his preſent, compared with his former condition, an Heaven upon Earth: but he did not ſo, though he had to his good Entertainment made for him a Chain of bright Braſs, an Armour, Breaſt, Back, and Head-piece, with a Buckler of Braſs, his beloved Metal, and which

his

his Countrey-men eſteemed far above Gold, yet all this contented him not; for never any ſeemed to be more weary of ill uſage, than he was of Courteſies, none ever more deſirous to return home to his Countrey than he: For when he had learn'd a little of our Language, he would daily lye upon the Ground, and cry very often thus, in broken Engliſh, *Cooree home go, Souldania go home go.* And not long after when he had his deſire, and was returned home, he had no ſooner ſet footing on his own ſhore, but preſently he threw away his Clothes, his Linnen, with all other *Covering*, and got his Sheep-skins upon his back, Guts about his neck, and his Cow-turd Cap upon his head. Thus you ſee what manner of Life they affect, the name of Cleanlineſs not being known amongſt them. And for their Religion, *Cooree* being asked by the Miniſter of the Ship, who was their God? he, lifting up his hands, in his bad *Engliſh* ſaid thus; *England God, great God; Souldania no God.* And ſo much for *Souldania.*

Of two famous Virago's, *the one a French-woman, called* Joan *of* Arc, *or,* La Pucelle de Dieu, *the other a* Biſcainer, *called* Catarina d' Arcuſo.

JOAN of *Arc*, was Daughter to one *James* of *Arc*, dwelling in *Domremy*, near *Vaucaleurs* in *France*; in her younger years, ſhe tended Sheep under her Father, at which time *France* groaned under the Victorious Arms of the *Engliſh*, *John* Duke of *Bedford* being then Regent thereof, in the minority of our King *Henry* the ſixth, who was crowned King of *France* in *Paris*, the principal City. *Charles* the ſe-

venth having little left to him of that ſpacious Kingdom but only the Title. He being at this Exigent, this young Maid, then about eighteen years of age, preſented her ſelf unto him at *Chinon*, bidding him not to faint, but conſtantly affirmed, that God had ſent her to *deliver* the *Realm* of *France* from the *Engliſh yoak*, and *reſtore* him *to the fulneſs of* his *Fortunes*. At firſt, it ſeems, ſhe was not much credited, (though judged to be ſet on by the Nobles) but when the Wiſe of both ſorts, as well Clerks as Souldiers, had ſifted her with manifold Queſtions, ſhe continuing in her firſt Speech ſo ſtedfaſtly, uttering nothing (ſaith *Serres*) but that which was modeſt, chaſte, and holy, that honour and faith were given to her Sayings. An old Woman directed her. She ſoon armed her ſelf like a man, and required to have that Sword which hung in *St. Katharines* Church of *Fierebois* in *Tourain*. This demand increaſed their admiration of her, for ſuch a Sword was found among the old Donaries, or Votive Tokens of that Church. Thus warlikely arrayed, ſhe rides to *Blois*, where Forces and freſh Victuals lay for the Relief of *Orleans*, then cloſely beſieged, and ready to yield unto the *Engliſh*: She joyning with the Admiral and Marſhal of *France*, they entred the City in deſpight of the Beſiegers.

This greatly encouraged the fainting *French*; *Joan*, the Maid of God, (ſo Superſtition had now intitled her) having thus fortunately begun, writes this Letter to the *Engliſh* General before the City.

King of England, *Do reaſon to the King of Heaven, for his Blood-Royal, yield up to the Virgin the Keys of all the good Cities which you have forced. She is come from Heaven to reclaim the Blood-Royal, and is ready to make a Peace, if you be ready to do reaſon: Yield therefore, and pay what you have taken. King of* England, I am the chief of

of this War: *wherefore I encounter your men in* France, *I will chaſe them, will they or no. If they will obey, I will take them to mercy.* The Virgin comes from Heaven to drive you out of *France. If you will not obey, ſhe will cauſe ſo great a ſtir as the like hath not been this thouſand years in* France. *And believe certainly, that the King of Heaven will ſend to her, and her good men of Arms, more force than you can have. Go in Gods name into your Countrey, be not obſtinate, for* you ſhall not hold France *of the King of* Heaven, *the Son of St.* Mary, *but* Charles *ſhall* enjoy it, *the King and lawful Heir to whom God hath given it. He ſhall enter* Paris *with a goodly Train. You* William de la Pole *Earl of* Suffolk, John *Lord* Talbot, Thomas *Lord* Scales, *Lieutenants to the Duke of* Bedford, *and you* Duke of Bedford, *terming your ſelf* Regent *of the Realm of* France, *ſpare innocent Blood, and leave* Orleans *in liberty. If you do not reaſon to them whom you have wronged, the* French *will do the goodlieſt Exploit that ever was done in* Chriſtendom. *Underſtand theſe News of God and the Virgin.*

This Letter was entertained by the Engliſh with laughter, and *Joan* reputed no better than a Bedlam, or Enchantreſs. Yet however thus diſeſteemed, by her Encouragements and Conduct, the Engliſh had *Orleans* pluck'd out of their hopes, and with much loſs were driven to raiſe the Siege. *Joan* her ſelf was wounded at one Sally, in which ſhe led, being ſhot through the Arm with an Arrow. Judge what ſhe eſteemed of that hurt, when ſhe uſed theſe admirable and terrible words, *This is a Favour, let us go on; they cannot eſcape the hand of God*; nay, in all Adventures ſhe was one, and fore-moſt. In memory of this admirable Deliverance, they of that City erected a Monument, where *Charles* the ſeventh, King of *France*, and *Joan*, the Martial Maid, were repreſented kneeling in Armour, elevating their eyes and hands to Heaven, in ſign of thanks and acknowledgment of ſo great a benefit.

Still the Martial Maid goes on victoriouſly; ſhe and the Duke of *Alanzon* recover *Jergeaux* from the Earl of *Suffolk*, forcing it by Aſſault, ſlaying one of

the Earl's Brothers, and taking the Earl himself Prisoner; and, having their numbers augmented, encounter the Lord *Talbot* (that terrour of *France*) at a Village called *Patay*, whom they discomfit, and slew of the *English* above a thousand. The Lords, *Talbot*, the glory of the *English*, *Scales*, *Hungerford*, and Sir *Thomas Rampestone* were taken Prisoners. These Losses shook the whole Fabrick of the *English* greatness in *France*, and caused the Revolt of many Towns to King *Charles*, who, encouraged by these Successes, marcheth into *Champaigne*, where, by composition, he taketh the Cities of *Troys* and *Auxerre*; *Chalons* and *Rheims* yield themselves; in which last, according to the Maids direction, he was solemnly crowned King.

But now, our Martial Maids good Fortune having ascended the Meridian, began to decline; for though by her subtile practises King *Charles* was possess'd of the Town of St *Dennis*, a neighbour to *Paris*, then in possession of the *English*, she with the Duke of *Alanzon*, going with their Forces to attempt it, the English gave them so rough an Encounter, that *Joan* her self was wounded, and the rest, with much slaughter, driven to fall off. Afterwards, attempting to raise the Siege of *Champaigne*, ingirt by the English, she with some Forces entred in; but soon after sallying out, their Troops were beaten, and *Joan* her self taken Prisoner by *John* of *Luxemburgh*, a *Burgundian* Knight, who, for the value of ten thousand pound *Turnois*, and three hundred Crowns yearly Rent, delivered her to the Regent, and he to the Bishop of *Beauvoirs*, in whose Diocese she was taken; by whom, being legally examined; she was, for Sorcery, Blood-shed, and unnatural use of man-like Apparel, condemned to dye; yet notwithstanding, upon her so-

ſolemn abjuring of ſuch her lewd Practices, was pardoned her Life; till again perjuriouſly relapſing, though acknowledging her ſelf a Strumpet, and feigning her ſelf to be with Child, ſhe deſervedly underwent that Puniſhment which ſhe ſought to delay, being burnt to death at the City of *Roan*.

Many ſundry Opinions were conceived of this Woman, ſome judging her miraculouſly raiſed up by God for the good of *France*; others, that ſhe was but a meer Impoſtor. We will ſuſpend our Judgment herein, and refer you to the Epitaph which we find thus written on her.

Here lies *Joan* of *Arc*, the which
Some count Saint, and ſome count Witch:
Some count man, and ſomething more,
Some count Maid, and ſome a Whore:
Her Life's in queſtion, wrong or right,
Her Death's in doubt, by Laws or Might:
Oh, Innocence! take heed of it,
How thou too near to Guilt doſt ſit.
(Mean time *France* a Wonder ſaw,
A Woman rule, 'gainſt Salique Law)
But, Reader, be content to ſtay
Thy Cenſure till the Judgment-day,
Then ſhalt thou know, and not before,
Whether Saint, Witch, Man, Maid, or Whore.

Of Catarina d' Arcuſo.

Catarina d' Arcuſo was born in *Biſcay* in *Spain*, and was in her Childhood bred up in a Monaſtery of *Biſcay*, her own Countrey, where ſhe wore a Nuns Habit; but repenting of that Life before ſhe made Profeſſion, ſhe went away; and fancying to live like a man, fled diſguized from her

Father's House, and went to the Court of *Spain*, where, for some time, she serv'd in the Habit of a Page; Afterwards, she was minded to go to *Sevil*, and from thence to the *West-Indies*, where, at first she serv'd as a Man-servant to certain Merchants, but within a little while, upon occasion of a quarrel which befell her, she was fain to fly, and betook her self to the Life of a Souldier, being naturally much inclined to Arms, and Martial Affairs. This course she followed a great while in those Parts, being engag'd in several Actions, wherein she always gave good account of her self as a Souldier; as also in sundry civil Quarrels, so that she got the repute of a gallant man; but because she wanted a Beard, they believed and called her Eunuch. Among other Battels, she was in a dangerous one, wherein, her Company being routed, and the Ensign left to the Enemies, she effected by her valour, that she staid her Companions flight, re-incourag'd them against the Enemies, and leading them on valorously, recover'd the lost Ensign with her own hand, killing him that had taken it; for which Service, she remained Ensign-bearer of that Company. At length, Suspitions arising that she was a Woman, the matter came to be discover'd, in a great Quarrel which she had; wherein, after many proofs of her Courage, she was mortally wounded, and to save her self from the Court of Justice, which persecuted her, she was constrain'd to put her self into the Bishop's hands; to whom she confess'd the former passages of her Life, saying, that she was a Woman, and what she had done was not out of any evil end, but only through an inclination which she had to a Military Life; and for proof hereof, she desired the Bishop he would cause her to be search'd, which was accordingly done,

done, and the Matrons and Midwives found her a Woman. The Biſhop put her into a Monaſtery, and becauſe 'twas known ſhe had been a Nun, but doubtful whether ſhe was profeſs'd or no, he kept her there till certainty came from her own Countrey that ſhe was not: Wherefore, being ſet at liberty, and unwilling to become a Nun, but rather inclin'd to a Military Life, ſhe returned into *Spain*, where, petitioning the King for a Reward of her Military Service, (her caſe being examin'd, as the cuſtom is, in the Council, and by the way of Juſtice) ſhe obtain'd of the King eight hundred Crowns of yearly Revenue, there in the *Indies*, being ſtiled in the Patents *L' Alfiere*, or Enſign-bearer, and having Liberty given her to live as a man, and to ſerve in the Wars in any of the Kings Dominions, without moleſtation. Hereupon ſhe came into *Italy*, running ſeveral Adventures by the way, to beſeech the Pope for ſome favours in reference to her courſe of Life, which, by the mediation of many principal Perſons, ſhe did obtain: and where my Author (*Peter della Valle*) did both behold and diſcourſe with her, ſhe being then aged betwixt thirty five or forty years; of a large and portly ſtature for a Woman, wearing clothes and a Sword after the Spaniſh manner. What became of her afterwards, I am ignorant of, only thus far of her paſſed Life, out of the foreſaid *Peter della Valle*, in his Travels to the *Eaſt-Indies*, *pag.* 318, 319.

That the Italians *are very revengeful; an Example out of* Howel's *Hiſtory of* Naples.

IN the ancient City of *Nocera*, there were three young Noble-men, called *Conrado*, *Ceſare*, and *Alexandro*, the eldeſt was Prince of the Place. Now

there was, and is ſtill in *Nocera*, a ſtrong Caſtle, where the Prince *Conrado* had a Garriſon, whereof he made a Confident of his Captain, and Keeper of the Caſtle; The Prince moſt of his time kept in his Country-houſe, and his Brothers alſo; but ſometimes he would come and lye ſome dayes in his Caſtle. It fortuned, that his Captain having a comely Woman to his Wife, the Prince fell in love with her, and never left till he enjoyed her, which he had done often to the knowledge of her Husband, who, upon occaſion thereof, was ſtill hammering in his head how to be revenged of him, which at laſt he brought to paſs on this wiſe. The Prince being at his Countrey-houſe, the Captain ſent him word that there were two wild Boars diſcover'd in the Forreſt hard by, therefore if he and his two Brothers would come ſuch a day with their Dogs, he doubted not but they ſhould find very Princely ſport; ſo *Conrado* came with his ſecond Brother, *Ceſare*, but *Alexander* could not come till two dayes after. Againſt their coming, the Captain had provided a fitting Supper for the Prince and his Brother, who had brought another Noble-man with him to partake of the Sport; the Prince and the ſaid Noble-man lodg'd in the Caſtle, but *Ceſare* lay in the Town. The Captain was vvonderful officious to attend the Prince to his Chamber, but having confederated with the chiefeſt of the Gariſon, in the dead of the Night they ruſhed into the Chamber, and the firſt thing they did, they chopped off his Genitories; then his head, which they put to ſtand on a Window, and quartered the reſt of his Body. This being done very ſilently, in the morning betimes they ſent in the Prince his name for his ſecond Brother to come in all haſte; who being come, the Captain waited on him

him to his Brother's Chamber, where the firſt object he beheld was *Conrado*'s head upon a Window, and his Members quarter'd, and ſtrew'd up and down the room: Ah! ſaid *Ceſare*, Is this the wild Boar you writ of? Yes, anſwered the Captain, but I writ to you of two; ſo they fell upon him alſo, and made the like Sacrifice of Revenge upon him. This being done, the Captain barred up the Gates, and going upon the Walls of the Caſtle, he ſent for the chief of the Town, and made a Speech unto them, in what ſlavery they lived under *Conrado*, therefore if ever they deſired liberty, there was a fair opportunity offered now, becauſe he had *Conrado* in his cuſtody, and he could do with him what he pleaſed. But the Citizens would hearken to no ſuch motion, but ſent ſpeedy word to *Alexander*, the younger Brother, who coming with ſome Country Forces, the City joyned with them, and beleaguered the Caſtle. The Captain finding his caſe to be deſperate, takes his Wife firſt on a high Turret, and hurl'd her down amongſt them, then his Children, and afterwards murthered himſelf, in the Eye of all the City.

Spaniſh Pride exemplified, in a Story taken out of Sir Thomas Row's *Voyage to* Eaſt-India.

ABout the Year 1616, there came to the Engliſh Factory at *Surat* (where Sir *Thomas Row*'s Chaplain then was) a moſt valiant *Portugal*, (if you will believe all what he related to them of himſelf) for he told them he was by birth an *Hidalgo*, which ſignifies in Spaniſh, the Son of ſome body, or no ordinary man, but a Gentleman of *Spain*, and that he came from thence as a Companion to the King of

Spain's,

Spain's Vice-Roy, sent to *Goa*, and himself was called the *Knight of the Golden Rapier*, though to outward appearance his Person promised little Valour, being *quantus tantus, tantillus*, (saith my Author) a very poor little dwarfish man. But he told them, that suddenly after his coming to *Goa*, he was honourably invited into the Field, there to fight a single Combate with a very gallant man of that place, but he soon left him there dead: and having done so, the Vice-Roy prevented him with a Pardon for that Fact before he ask'd it, but willing him withal, now he had been sufficiently tryed, to confine his Rapier to it's Scabbard. Then he told them further, that he could not long after live quietly there, but was provoked again by a Man of high Resolution, unto a second Encounter, when he had the like Success as before, in killing his Adversary. The Vice-Roy now was very angry with him; but, upon much Entreaty, as he said, pardoned him a second time: upon the receipt of which Favour, he told them, that he was then resolved to throw away his Rapier, to get into a Religious House, and there to remain the residue of his days a *Convertado* or *Penitent*: but the Vice-Roy could not be long without his Company, and therefore to gain it, restored him again into his former Favour; but for himself, he was still so unhappy (the fame of his great Valour being spread abroad) as that he could not long enjoy that Peace and Quiet which he now so much desired, but received a third Challenge from a very gallant and very valiant man, as he describ'd him, a man big enough to beat a *Goliah*; and then further told them, that his Honour was ever more dear to him than his Life, and therefore notwithstanding the loss of the Vice-Roy's Favour, and what else might

might happen, he entered the Liſts with him; and though he found him the ſtouteſt Adverſary that ever he oppoſed, yet after a long Conflict this little Knight kill'd that great Gyant, and left him dead there likewiſe: which done, he (not daring to return any more to *Goa*) told them, that he came naked out of the Field as they ſaw him, with no Ornaments about him, (as my Author aſſures us) either fit to make him a Vice-Roy's Companion, or any Weapon fit to dub him *Knight of the Golden Rapier.*

When this *Rhodomantadiſt* had ended his perillous Story, it being Dinner-time, the Merchants bid him to ſit down with them and eat, which he did, laying about him more valiantly than ever he had done before in the Field, giving the Meat many a Cut, and eating as if he had been more than half ſtarved. This was more ſavory Victuals than that which his Fellow *Rhodomantadiſt* ſpake of, when he ſaid, *Go to my Cook, and tell him, it is my Command, that he ſpit me immediately a dozen and half of Demi-canon, larded with Pikes, Musquets, and Halberds, which I have taken from my Enemies in pitch'd Battels; and let there be the Bandileers of a Foot-Company to hang about inſtead of Sawſages: having done this, let him put over the Grid-iron, and broil me three or four dozen of Carbines, with a ſcore or two of Pocket Piſtols, fryed with Brimſtone, and Salt-peter Sauce.* And it ſeems ſuch kind of Victuals as this was for a good ſpace the Diet of our *Spaniſh* Souldier, notwithſtanding his being an *Hidalgo*, and Knight of the Golden Rapier.

There he continued with them for ſome few days, but after, when his Hunger was well ſatisfied and his Spirits refreſhed, he began to take ſome Exception againſt his place at the Table, becauſe he eat

at

at the lower end thereof; saying, that the Company there were but Factors Servants, but he was a Gentleman, and therefore his due place was higher at the Board; but then correcting himself, he said, that it was not to be much considered where he sate, for his place made the upper end of the Table wherever he was placed; thus you see, according to our *English* Proverb, he had a proud Heart and a Beggar's Purse: but not long after, this *Don Quixot* being weary of his stay with them, having a great mind to ramble further, told the Company, that he being an *Hidalgo*, it was very dishonourable for him to take Entertainment upon the terms he had it, and therefore desired them to make a little Purse for him, on which he would live as long as he could, and then creep into some desart place, and there repent and dye; which his Request the Merchants granted, and so departed this Knight-Errant, being seen half a year after at the *Mogol*'s Court: no doubt but when his Money was spent, and hunger pinching him, put his Wits upon the Tenter-hooks to provide for his Belly, which otherwise than by Industry doth but

Delude the Throat by swallowing empty Fare,
And for affected Food devour the Air;
So dream of Feasts, and with an idle Jaw,
Do with their Teeth fantastically chaw.

A mirthful Conceit of Philip *the* Good, *Duke of* Burgundy.

THIS Duke, at the Marriage of *Elionara*, Sister to the King of *Portugal*, at *Bruges* in *Flanders*, which was solemnized in the deep of Winter, when,

whenas, by reaſon of unſeaſonable Weather, he could neither hawk nor hunt, and was now tired with Cards, Dice, *&c.* and ſuch other domeſtical Sports, or to ſee Ladies dance; with ſome of his Courtiers, he would in the Evening walk diſguiſed all about the Town. It ſo fortuned, as he was walking late one Night, he found a Country-Fellow dead drunk, ſnorting on a Bulk; he cauſed his Followers to bring him to his Palace, and there ſtripped him of his old Cloaths, and attired him after the Court Faſhion; when he waked, he and they were ready to attend upon his Excellency, perſuading him he was ſome great Duke. The poor Fellow admiring how he came thither, was ſerved in ſtate all the day long: After Supper he ſaw them dance, heard Muſick, and the reſt of thoſe Court-like Pleaſures; but late at night, when he was well tipled, and again faſt aſleep, they put on his old Cloaths, and ſo conveyed him to the place where they firſt found him. Now the Fellow had not made them ſo good ſport the day before, as he did when he returned to himſelf; all the Jeſt was, to ſee how he looked upon it. In concluſion, after ſome little Admiration, the poor man told his Friends he had ſeen a Viſion, conſtantly believed it, would not otherwiſe be perſuaded, and ſo the Jeſt ended.

Memorials of Thomas Coriat, *the famous* Odcombian *Traveller.*

MR. *Thomas Coriat* was born at *Odcombe*, nigh *Evil* in *Somerſet-ſhire*, and bred at *Oxford*, where he attained to admirable ſkill in the *Greek* Tongue: he was a Man in his Time, *Notus nimis omnibus*,

omnibus, very ſufficiently known; one who ſeemed to carry Folly in his Face, the ſhape of his Head being like a Sugar-loaf inverted, with the little end before: but ſuch as conceived him Fool *ad duo*, and ſomething elſe *ad decem*, were utterly miſtaken; for he drave on no Deſign, cared for Coin and Counters alike; ſo contented with what was preſent, that he accounted thoſe men guilty of Superfluity who had more Suits and Shirts than Bodies, ſeldom putting off either till they were ready to go away from him. Noble Prince *Henry*, King *James* his Son, allowed him a Penſion, and kept him for his Servant; Sweet-meats and *Coriat* made up the laſt Courſe at all Court-Entertainments: indeed he was the Courtiers Anvil to try their Wits upon, and ſometimes this Anvil returned the Hammers as hard Knocks as it received, his Bluntneſs repaying their Abuſiveneſs.

He being addicted to travel, took a Journey into ſeveral places of *Europe*, and at his Return made a Book thereof, known by the name of *Coriat*'s *Crudities*, printed about the year 1611. being uſhered into the World by very many Copies of excellent Verſes, made by the Wits of thoſe times, which made one to ſay, that the Porch was more worth than the Palace, the Preface of other mens mock-commending Verſes than the Book it ſelf; however, they did very much advantage and improve, if not enforce the Sale thereof, doing themſelves much more Honour than him whom they undertook to commend in their ſeveral Encomiaſticks. Now becauſe the Book is very ſcarce, and hard to come by, I ſhall give you a Copy of one of their Encomiums, (there being about ſixty in all) by which you may give a gueſs at the reſt.

To

To the no leſs learned than wiſe and diſcreet Gentleman, Mr. *Thomas Coriat*, in ſome few Months Travels born and brought up to what you ſee, *viz.* To be the delight of a world of noble Wits, to be a ſhame to all Authors, as the Gout and Quartane Fever have been to all Phyſicians. This plain Song ſendeth *Chriſtopher Brooke*, his poor Friend, to attend the Deſcant of his famous Book, thorough all Hands, Tongues, Arts, Trades, Myſteries, and Occupations, whatſoever.

THE ſubtile Greek, *Ulyſſes*, needs muſt travel
Ten years forſooth, over much Sand and Gravel,
And many Cities ſee, and Manners know,
Before there could be writ a Book or two
Of his Adventures; and he travell'd ſtill
(Elſe there are Lyars) ſore againſt his Will:
But this rare *Engliſh-Latin-Grecian*,
Of Orators and Authors, the Black Swan,
A voluntary Journey undertook
Of ſcarce ſix Months, and yet hath writ a Book
Bigger than *Homer*'s, and (tho' writ in Proſe)
As full of Poetry, ſpite of *Homer*'s Noſe.
If he liv'd now, that in *Darius* Casket
Plac'd the poor *Iliads*, he had bought a Basket
Of richer ſtuff t' intomb thy Volume large,
Which thou (O noble *Tom*) at thine own charge
Art pleas'd to print; but thou need'ſt not repent
Of this thy bitter coſt; for thy brave Precedent
Great *Cæſar* is, who penned his own Geſts,
And (as ſome write) recited them at Feaſts:
And at's own Charge had printed them they ſay,
If printing had been uſed at that day.

The

The Preſs hath ſpent the three for one you got
At your Return; What's that? Poor thing God wot:
Manure this Land ſtill with ſuch Books, my Friend,
And you ſhall be paid for it in the end;
For I (methinks) ſee how men ſtrive to carry
This jovial Journal into each Library:
And we, e're long, ſhall well perceive your Wit,
(Grave learned *Bodley*) by your placing it.
Therefore lanch forth, great Book, like Ship of Fame,
Th' *Hopewel of Odcombe* thou ſhalt have to name.
Explicit Chriſtopherus Brook *Eboracenſis.*

Amongſt others that writ mock-commendatory Verſes of this Book of *Crudities*, was *John Taylor* the *Water-Poet*, which, though of the ſame nature with the other, yet gave great offence to Mr. *Coriat*, complaining of him therefore to King *James*. The Verſes were theſe:

What matters for the place I firſt came from,
I am no Dunce-comb, Cox-comb, *Odcombe Tom*,
Nor am I like a Wool-pack cramb'd with Greek,
Venus in *Venice* minded to go ſeek;
And at my back-return to write a Volume
In memory of my Wits *Gargantua* Columne;
The choiceſt Wits would never ſo adore me,
Nor like ſo many Lacquies run before me:
But, honeſt *Tom*, I envy not thy ſtate,
There's nothing in thee worthy of my hate;
Yet I confeſs thou haſt an excellent Wit,
But that an idle Brain doth harbour it.
Fool thou it at the Court, I on the *Thames*,
So farewel *Odcombe Tom*: God bleſs King *James*.

Afterwards *Taylor* wrote a Book, called *Laugh and be fat*; wherein he paraphraſed upon all thoſe Gentlemen that had written on Mr. *Coriat*'s Book; which Book, by the Command of King *James*, he pro-

procured to be burnt; and afterwards adding more Complaints againſt *Taylor*, to the King, his Majeſty was pleaſed to tell him, that when the Lords of his Honourable Privy Council had leiſure, and nothing elſe to do, then they ſhould hear and determine the Differences betwixt Mr. *Coriat* the *Scholar*, and *John Taylor* the *Sculler*. Whereupon, *Taylor* wrote theſe following Verſes to the King.

Moſt mighty Monarch of this famous Iſle,
(Upon the Knees of my ſubmiſſive mind)
I beg thou wilt be graciouſly inclin'd
To read theſe Lines my ruſtick Pen compile.
Know (Royal Sir) *Tom Coriat* works the wile,
Your high Diſpleaſure on my Head to bring;
And well I wot, the Sot, his Words can file,
In hope my Fortunes head-long down to fling.
The King whoſe Wiſdom through the World did ring,
Did hear the cauſe of two offending Harlots;
So I beſeech thee (great) Great *Britain*'s King,
To do the like for two contending Varlets.
A brace of Knaves your Majeſty implores
To hear their Suits, as *Solomon* heard Whores.

But to return to more ſerious matters: Mr. *Coriat* being deſirous to ſee the moſt remote parts of the Earth, in the Year 1612. he ſhip'd himſelf from *London* for *Conſtantinople*; where being arrived, he took ſpecial notice of all things there moſt obſervable. In this place (as indeed in all places where-ever he came, for his facetious Conceits) he found very great Reſpect and Encouragement from Sir *Paul Pinder*, then and there Ambaſſador, to whoſe Houſe he had free and welcome Acceſs whenſoever he pleaſed: being there for ſome time, he took his opportunities to view divers parts in *Grecia*, and in the *Helleſpont*, as thoſe two famous Caſtles of *Seſtos* and

Abydos, so celebrated of old by the famous *Musæus*, for the Habitations of *Hero* and *Leander*. He also saw what yet remains of the Ruins of renowned *Troy*,

So rich, so powerful, that so proudly stood,
That could for ten years space spend so much blood,
Now prostrate, only her old Ruines shews,
And Tombs that famous Ancestors enclose.

The very Ruines of that place being now almost gone to Ruine; the most remarkable thing there yet remaining, is part of an exceeding great House, which is continued by Tradition to have been sometimes a part of the famous Palace of great King *Priamus*.

From *Smyrna* he found a passage to *Alexandria* in *Egypt*, where he observed what remains of the once fam'd Pyramids, with the other rarities of that famous Country; which having viewed, he, with one *English*-man more, found a Pass by Sea to *Joppa* in the Land of *Judæa*, and not above twenty miles distant from *Jerusalem*; whither, accompanied with divers others, he went, and found it a very solitary, rocky, uncomfortable way, full of Danger, by reason of the wild *Arabs*, who keep about those Passages to make poor Travellers their Prey and Spoil. But they came safe to *Jerusalem*, now inhabited by *Turks*, by them called *Cutts*, which signifieth *Holy*; where he was courteously received by the Father Guardian of the Convent of *Franciscan* Fryers that keep their residence in *Jerusalem*, and by some of them were met at the Gate of the City, where they were compelled by the *Turkish* Souldiers who keep those Gates, to redeem their Heads by paying each of them the value of five Shillings, before they could have admittance into that place; which they had no sooner entered, but they were presently carried by those *Franciscans* which met them

them, to their Convent; and then the firſt thing they did to or for them, they waſhed their Feet, then ſet ſome comfortable Refection before them, and after went in Proceſſion about a little Cloyſter they had, praiſing God that he had brought in Safety thoſe two Votaries (as they called them) to viſit that holy place. A day or two after they accompanied them to *Bethlehem*, the place of our Bleſſed Saviour's Birth, about five *Engliſh* miles diſtant from *Jeruſalem*; and in the way betwixt theſe two places, ſhewed them a Rock, on which, (as they ſaid) the Bleſſed Virgin ſat down, as ſhe went on a time betwixt *Jeruſalem* and *Bethlehem*, to give her Babe ſuck; and, that the Rock might not feel hard under her, it yielded (as they told them) to her Body like a Cuſhion, and that Impreſſion made by her ſo ſitting remaineth unto this Day; and is moſt devoutly kiſſed by Votaries as they paſs up and down. After this they returning back, were ſhewed all that was to be ſeen in and about *Jeruſalem*, as Mount *Calvary*, (where our Bleſſed Saviour ſuffered) that Hill being now incloſed within the Walls of *Jeruſalem*. They undertook alſo to ſhew them the place wherein our Bleſſed Saviour was buried; and after that, upon Mount *Olivet*, the very place whence he after aſcended; where, upon a Rock there was an Impreſſion of the former part of two Feet, ſuch as is ſeen in ſoft Earth when a man lifts up his Body to leap thence; and theſe *Franciſcans* confidently affirmed, and ſeemed undoubtedly to believe, that it was as they ſhewed and told them.

At *Jeruſalem* this our Traveller had made upon the Wriſt of his left Arm, the Arms of *Jeruſalem*, a *Croß croſſed*, or *Croßlets*; and on the Wriſt of his right, a ſingle Croſs, made like that which our Bleſſed

Saviour ſuffer'd on; and on the ſides the *Stem* or *Tree* of that Croſs theſe Words written, *Via, Veritas, Vita*, ſome of the Letters being put on the one ſide of that Stem or Tree, and ſome of them on the other; and at the foot of that Croſs three Nails, to ſignifie thoſe which faſtned our Saviour unto it: All theſe Impreſſions were made by ſharp Needles bound together, that pierced only the skin, and then a black Powder put into the places ſo pierced, which became preſently indelible Characters, to continue with him ſo long as his Fleſh ſhould be covered with skin; and they were done upon his Arms ſo artificially as if they had been drawn by ſome accurate Pencil upon Parchment. This poor man would pride himſelf very much in the beholding of theſe Characters, and ſeeing them, would often ſpeak thoſe Words of St. *Paul* to the *Galatians*, *Gal.* 6. 17. (far beſides the Apoſtles meaning) *I bear in my Body the marks of the Lord Jeſus.*

And now having ſeen what he deſired in and about *Jeruſalem*, after his Repaſt the Shot came to pay, Money to recompence the Courteſie of the *Franciſcans*, who being very poor, are unable to entertain People without ſuch Requitals, which he and his Comrade willingly gave, as having had a good Penny-worth of Eye-ſight.

From hence they took their way to take a view of the *Dead Sea*, ſo called, either becauſe the Water therein is ſtill, and moves not; or becauſe no living Creature is in it, ſuffocating Birds that fly over it with the Poyſon of the aſcending Vapors.

——A name of Right
Impos'd, in that to all Birds oppoſite,
Which when thoſe Air's ſwift Paſſengers o're fly,
Forgetful of their Wings they fall from high
With out-ſtretch'd Necks—

Hence

Hence they went to have a ſight of the River *Jordan*, which diſchargeth it ſelf into that moſt uncomfortable Lake; and from hence they journeyed North-Eaſt thorough thoſe ten Tribes, (which for the Sin of *Solomon* were rent from his Son *Rehoboam*) till they came to Mount *Libanus*, thence back to *Sidon*, from whence they got a Paſſage by Sea to *Alexandretta*, now called *Scandaroon*, where his Engliſh Companion left him, and turned his Face towards *England*; but our *Greek-travelling-Thomas* ſtill coveting to ſee more of the World, preſently took his way towards *Aleppo* in *Syria*, about ſeventy miles or more diſtant from *Scandaroon*. Here he being kindly received by the *Engliſh Conſul*, ſtayed a time to gain the Company of a *Caravan*, which conſiſts of a great mix'd multitude of People from divers parts, which get and keep together, travelling thoſe parts, for fear of the Incurſions and Violences by Thieves and Murtherers, which they would undoubtedly meet withal if they travelled ſingle, or but few together: with theſe he ſet forwards to that City anciently called *Nineveh* in *Aſſyria*, which we find in the Prophecy of *Jonah* was ſometimes *a great and excellent City of three days Journey*, Jonah 3.3. but now ſo exceedingly leſſen'd and lodg'd in Obſcurity, that Paſſengers cannot ſay of it, *This was Nineveh*, which hath now it's old Name changed, and is called *Mozel*. From hence they journeyed to *Babylon* in *Chaldæa*, ſcituated upon the River *Euphrates*, once likewiſe ſo great, that *Ariſtotle* called it a Country, not a City; but now it is very much contracted, and is called *Bagdat*. From this place they proceeded thorough both the *Armenia*'s, where he ſaw the Mountain *Ararat*, where the Ark of *Noah* reſted after the Flood, *Gen.* 8. From hence they went

forward towards the Kingdom of *Persia*, to *Uzspahan*, the usual place of Residence for that great King, then called *Sha Abbas*, or King *Abbas*, a victorious Monarch, and though of a bloody and tyrannick Disposition, yet very kind and respectful to the *English*. Next they went to *Sera*, anciently call'd *Sushan*, where the great King *Ahasuerus* kept his Royal and most magnificent Court; as you may read in *Esther* 1. From hence (for you must think his Shoos were made of running Leather) he journeyed to *Candahor*, the first Province North-East under the Subjection of the Great *Mogol*, and so to *Lahore*, the chiefest City but one belonging to that great Empire, and afterwards to *Agra*, the *Mogol*'s Metropolis or chief City.

And here it is very observable, that from *Lahore* to *Agra*, it is 400 English miles, and that the Country betwixt both these great Cities is rich, being a pleasant and flat *Campania*; and the Road-way on both sides all this long distance, planted with great Trees, which are all the year cloathed with Leaves, exceeding beneficial unto Travellers, for the Shade they afford them in those hot Climes. This very much extended length of way 'twixt these two places, is called by Travellers the *Long walk*, very full of Villages and Towns for Passengers every where to find Provision.

At *Agra* our Traveller made an Halt, being there lovingly received in the *English Factory*, where he stayed till he had gotten, to his *Turkish* and *Moriſco*, or *Arabian* Languages, some good Knowledge in the *Persian*, and *Indostan* Tongues, in which Study he was always very apt, and in little time shewed much Proficiency. The first of these two, the *Persian*, is the more quaint; the other, the *Indian*, the vul-

vulgar Language ſpoken in *Eaſt-India*: in both theſe he ſuddenly got ſuch a Knowledge and Maſtery, that it did exceedingly afterwards advantage him in his Travels up and down the *Mogol*'s Territory; he wearing always the Habit of that Nation, and ſpeaking their Language.

In the firſt of theſe, *viz.* the *Perſian* Tongue, he afterwards made an Oration to the Great *Mogol*; which, for the rareneſs of the Language, and the honour of our great perambulating Traveller, we have tranſcribed *verbatim*, as followeth.

HAzaret Aallum pennah ſalamet, ſooker Daruces ve tehaungeſhta huſtam kemia emadam azwellagets door, ganne az mulk Inglizan: ke keſſanaion pethee muſhacas cardand ke wellagets, marcoor der akers magrub bood, ke mader hamma iezzaerts dunmaſt. Sabebbe amadane mari mia booſti char cheez aſt an valbe dedane mobarreckdeedars. Hazaret ke ſeete caramat ba hamma Trankeſtan reeſedaſt ooba tamam mulk. Muſulmanan der ſheenedan awſaffe. Hazaret daveeda amadam be deedane aſtane akdus muſharaf geſhtam duun bray deedane ſeelhay Hazaret, kin chumn iauoar der heech mulk ne dedam ſeu in bray deedane mamwer daryaee ſhumma Gauga, ke Serdare hamma daryaha dumieſt. Chaharum een aſt, keyer fermawne aliſhaion amayet fermayand, ke betwanam der wellayetts Uzbeck raſtan ba Shahre Samarcand, bray zeerat cardan cabbre mobarree Saheb crawncah awſaffe tang oo moſacheere oo der tamam aallum, meſhoor aſt belkder wellagotte uzber eencader meſhoor neeſt chunan cbe der mulc Inglifan aſt digr, biſhare eſhteeac daram be dedane mobarree meſare Saheb crawnca bray een Saheb, The awne ſamanche ſocheer de ſhabr ſtambol boodam, ycaieb cohuu amarat acedam dermean yecuſh bung naſdec ſhahr maſcoor coia che padſhaw, Eezawtawn che numeſh Manuel bood che Saheb crawnca cuſh mehmannec aſeem carda bood, baad as griſtane Salteri Baiaſeſtra iange aſeem che ſhuda bood nas dec ſhahere Burſa, coimache Saheb crawn Sultan Baiaſetra de Zenicera tellaio beſtand, oo der caſes nahadond een char chees meera as mulche man iun banted ta mia, as mult Room oo Arrac peeada geſhta, as door der een mulc reſeedum, che char haſorr pharſang raw dared, beſhare derd oo mohuet caſheedam che heech ches der een dunmia een cader mohuet ne caſheedaſt bray deedune mobarrec dedaret Haſereret awn roo chee be taſſe ſhaugh ne ſhaughee muſharaf fermoodand.

The ſame in *Engliſh.*

LOrd Protector of the World, all hail to you. I am a poor Traveller and World-ſeer, which am come hither from a far Country, namely *England*, which ancient Hiſtorians thought to have been ſcituated in the fartheſt Bounds of the Weſt, and which is the Queen of all the Iſlands in the World. The cauſe of my coming hither is for four Reſpects: firſt, to ſee the bleſſed face of your Majeſty, whoſe wonderful Fame hath reſounded over all *Europe* and the Mahometan Countries; when I heard of the fame of your Majeſty, I haſtened hither with ſpeed, and travelled very chearfully to ſee your glorious Court; ſecondly, to ſee your Majeſties Elephants, which kind of Beaſts I have not ſeen in any other Country; thirdly, to ſee your famous River *Ganges*, which is the Captain of all the Rivers of the World; the fourth is this, to entreat your Majeſty that you would vouchſafe to grant me your gracious Paſs, that I may travel into the Country of *Tartaria*, to the City of *Sarmacand*, to viſit the bleſſed Sepulchre of the *Lord of the Corners*, (viz. *Tamberlain*) whoſe Fame, by reaſon of his Wars and Victories, is publiſhed over the whole World; perhaps he is not altogether ſo famous in his own Country of *Tartaria* as in *England*. Moreover, I have a great deſire to ſee the bleſſed Tomb of the *Lord of the Corners* for this cauſe, for that when I was at *Conſtantinople* I ſaw a notable old Building in a pleaſant Garden near the ſaid City, where the Chriſtian Emperour that was called *Emanuel* made a ſumptuous great Banquet to the *Lord of the Corners*, after he had taken *Sultan Bajazet* in Fetters of Gold, and put him in a Cage of Iron. Theſe four cauſes moved me to come out of my Native Country thus far,

far, having travell'd on foot through *Turky* and *Perſia*; ſo far have I traced the World into this Country, that my Pilgrimage hath accompliſhed three thouſand miles, wherein I have ſuſtained much labour and toil, the like whereof no mortal man in this World did ever perform, to ſee the bleſſed Face of your Majeſty, ſince the firſt day that you were inaugurated in your glorious Monarchal Throne.

In anſwer to this Oration, the *Mogol* told him, that concerning his Travel to the City of *Samarcand*, he was not able to do him any good, becauſe there was no great Amity betwixt the *Tartarian* Princes and himſelf; ſo that his commendatory Letters vvould do him no good: alſo he added, that the *Tartars* did ſo deadly hate all Chriſtians, that they vvould certainly kill him vvhen he came into their Country. So that he earneſtly diſſuaded him from the Journey if he loved his Life and Welfare; and at laſt concluded his Diſcourſe vvith him by a Sum of Money that he threw dovvn from a Windovv out of vvhich he looked, into a Sheet tyed up by the four Corners, and hanging very near the Ground, a hundred *Roopas*, vvhich amounts to the value of tvvelve pounds and ten Shillings of our *Engliſh* Money, the *Mogol* looking upon him as a *Derveeſe*, Votary or Pilgrim, (for ſo he called him) and ſuch as bear that name in that Country, ſeem not much to care for Money; and that vvas the Reaſon (as vvas ſuppoſed) that he gave him not a more plentiful Revvard.

However, this Money was very welcom to Mr. *Coriat* at that time, for (as he wrote in a Letter to his Mother) he had then but twenty ſhillings ſterling left in his purſe, by reaſon (as he wrote) of a miſchance he had in one of the *Turks* Cities, called *Emert*, in

in the Countrey of *Meſopotamia*, where a miſcreant *Turk* ſtripped him of almoſt all his Monies. So that you ſee our *Pilgrim* or *World-ſeer* was often-times put hard to his ſhifts, ſuch ſtraights did his curioſity of ſeeing bring him often unto, and all for the itch of a little Fame, which engaged him to the undertakings of thoſe very hard, long, and dangerous Travels. For he was a man of a very coveting Eye, *that could never be ſatisfied with ſeeing*, as *Solomon* ſays, *Eccleſ.* 1. 8. though he had ſeen very much, and ſome were perſwaded that he took as much content in ſeeing, as many others in the enjoying of great and rare things.

He was a man that had got the maſtery of many hard Languages, as, beſides the *Latin* and *Greek* which he brought out of *England* with him, he attained to the *Perſian*, *Arabick*, and *Indoſtan* Tongues, in which laſt he was ſo perfect, that when at *Agra*, he lodged at Sir *Thomas Row*'s, the Ambaſſadour's houſe, where there was a Woman, a Laundreſs belonging to the Houſe, that was ſo tongue-valiant, that ſhe would ſometimes ſcold, brawl, and rail from the Sun-riſing to the Sun-ſet; one day he undertook her in her own Language, and by eight of the clock in the morning he ſo ſilenc'd her, that ſhe had not one word more to ſpeak. Now had he had Wiſdom to husband and manage theſe Languages, as he had skill to ſpeak them, he had deſerved more Fame in his Generation. But his knowledge and high attainments in ſeveral Languages made him not a little ignorant of himſelf, he being ſo covetous, ſo ambitious of praiſe, that he would hear and endure more of it than he could in any meaſure deſerve, being like a Ship that hath too much Sail, and too little Ballaſt; yet, had he not fallen into the ſmart hands

of

of the Wits of thoſe times, he might have paſſed better, ſince many thouſands more (and therefore he was not alone in this) have entred into ſtrange attempts to be talked of.

Now, as he was very ambitious of Fame, ſo the leaſt ſeeming undervaluing did much trouble him; as when, upon a time, one Mr. *Richard Steel* a Merchant, and Servant to the *Eaſt-India* Company, came from *Surat* to *Mandoa*, the place then of the *Mogol*'s reſidence, where Mr. *Coriat* then was with the Engliſh Ambaſſador. This Merchant had not long before travelled over Land from *Eaſt-India* through *Perſia*, and ſo to *Conſtantinople*, and ſo for *England*, who, in his Travel homeward, had met with *Tom Coriat* as he was journeying towards *Eaſt-India*; Mr. *Steel* then told him, that when he was in *England*, King *James* (then living) enquired after him, and when he had certified the King of his meeting him on the way, the King replied, *Is that Fool yet living?* which when our *Pilgrim* heard, it ſeemed to trouble him very much, becauſe the King ſpake no more nor no better of him, ſaying, That Kings would ſpeak of poor men what they pleaſed.

At another time, when he was ready to depart from *Agra*, Sir *Thomas Row* gave him a Letter, and in that a Bill to receive ten Pounds at *Aleppo*, when he ſhould return thither; The Letter was directed to one Mr. *Libbæus Chapman*, there Conſul at that time, in which, that which concerned our Traveller was thus: Mr. *Chapman*, when you ſhall hand theſe Letters, I deſire you to receive the Bearer of them, Mr. *Thomas Coriat*, with Courteſie, for you ſhall find him a very honeſt poor Wretch; and farther, I muſt intreat you to furniſh him with ten pounds, which ſhall be repayed, *&c.* Our *Pilgrim* liked the Gift well, but

but the Language by which he ſhould receive it, did not at all content him, telling the Ambaſſadour's Chaplain, "That his Lord had even ſpoiled his Cour-"ſie in the carriage thereof; ſo that if he had been a "very Fool indeed, he could have ſaid very little leſs "of him than he did, to write *Honeſt poor wretch!* "and to ſay no more of him, was to ſay as much as nothing. And furthermore, he then told the Chaplain, that when he was formerly undertaking his Journey to *Venice*, a Perſon of Honour wrote thus in his behalf unto Sir *Henry Wootton*, then and there Ambaſſadour: My Lord, Good wine needs no Buſh, neither a worthy man Letters Commendatory, becauſe whitherſoever he comes he is his own Epiſtle, *&c.* "There (ſaid he) was ſome Language on my behalf, "but now for my Lord to write nothing of me by "way of Commendation, but *Honeſt poor wretch*, "is rather to trouble me, than to pleaſe me with his Favour. And therefore afterwards his Letter was phras'd up to his mind. By which may be ſeen, how tender he was to be touched in any thing that might in the leaſt meaſure diſparage him. O what pains this poor man undertook to make himſelf a Subject for preſent and after Diſcourſe! being troubled for nothing at the preſent, unleſs with the fear of not living to reap the fruit he was ſo ambitious of in all his undertakings.

Now for his Religion, that he was a true Chriſtian Proteſtant, not tainted with travelling thoſe Pagan and Mahometan Countreys, may appear by theſe two Examples. In each great City where there is a Concourſe of People, their *Moſquits* or Mahometan Churches, at the four corners of them, have high and round, but ſmall Turrets, which are made open with Lights every way, that a man in them may be eaſily

eaſily ſeen and heard. Now their *Moolaas*, or devout Prieſts, do five times every day aſcend unto the tops of thoſe high Turrets, whence they proclaim, as loudly as they can poſſibly ſpeak, their Prophet *Mahomet* thus in *Arabian*, *La alla illa alla, Mahomet Reſul-alla*, that is, There is no God but one God, and *Mahomet* the Meſſenger from God. Upon a time, *Tom Coriat*, when their *Moolaa* was to cry as aforeſaid, he got upon an high place directly oppoſite to one of thoſe Prieſts, and contradicted him thus; *La alla illa alla, Haſaret Eeſa Benalla*, that is, No God, but one God, *and the Lord Chriſt the Son of God*; and farther added, that *Mahomet* was an Impoſtor, and all this he ſpake in their own Language, as loud as poſſibly he could, in the ears of many *Mahometans* that heard it. But whether (Circumſtances conſidered) the zeal or diſcretion of our Pilgrim were more here to be commended, I leave to the judgment of the Reader. No doubt but had this bold attempt of his been acted in many other places of *Aſia*, it would have coſt him his Life, with as much torture as cruelty could have invented. But he was here taken for a Mad-man, and ſo let alone.

Haply the rather, becauſe every one there hath liberty to profeſs his own Religion freely, and, if he pleaſe, may argue againſt theirs, without fear of an Inquiſition; as this our Pilgrim did at another time with a *Moolaa*, who had called him *Giaur*, that is, Infidel, or falſe Believer; which Mr. *Coriat* took in ſuch Dudgeon, that he made a Speech to him as followeth.

Mr. *Coriat's* Speech to a *Mahometan*.

But I pray thee tell me, thou *Mahometan*, doſt thou in ſadneſs call me *Giaur?* That I do (quoth he.) Then, quoth I, in very ſober ſadneſs I retort that ſhame-

ſhameful word in thy Throat, and tell thee plainly, that I am a *Muſulman*, and thou art a *Giaur:* for by that *Arab* word *Muſulman* thou doſt underſtand that which cannot properly be applyed to a *Mahometan*, but only to a *Chriſtian*; ſo that I do conſequently inſer, that there are two kinds of *Muſulmen*, the one an *Ortho-muſulman*, that is, a true *Muſulman*, which is a *Chriſtian*, and the other a *Pſeudo-muſulman*, that is, a falſe *Muſulman*, which is a *Mahometan*. What thy *Mahomet* was, from whom thou doſt derive thy Religion, aſſure thy ſelf I know better than any one of the *Mahometans* amongſt many Millions: yea all the particular Circumſtances of his Life and Death, his Nation, his Parentage, his driving Camels thorough *Ægypt*, *Syria*, and *Paleſtina*, the marriage of his Miſtreſs, by whoſe Death he raiſed himſelf from a very baſe and contemptible Eſtate, to great Honour and Riches; his manner of cozening the ſottiſh People of *Arabia*, partly by a tame Pidgeon that did fly to his Ear for meat, and partly by a tame Bull that he fed by hand every day; with the reſt of his Actions both in Peace and War; I know as well as if I had lived in his time, or had been one of his Neighbours in *Mecha*; the Truth whereof if thou didſt know as well, I am perſuaded thou would'ſt ſpit in the face of thy *Alcoran*, and trample it under thy Feet, and bury it under a Jakes; a Book of that ſtrange and weak matter, that I my ſelf (as meanly as thou doſt ſee me attired now) have already written two better Books, (God be thanked) and will hereafter this (by God's gracious Permiſſion) write another better and truer: yea I would have thee know (thou *Mahometan*) that in that renowned Kingdom of *England*, where I was born, Learning doth ſo flouriſh,

that

that there are many thouſand Boys of ſixteen years of Age, that are able to make a more learned Book than thy *Alcoran*: neither was it (as thou and the reſt of you *Mahometans* do generally believe) compoſed wholly by *Mahomet*, for he was of ſo dull a Wit he was not able to make it without the help of another, namely, a certain *Renegado Monk* of *Conſtantinople*, called *Sergis*: ſo that his *Alcoran* was like an Arrow drawn out of the Quiver of another man. I perceive thou doſt wonder to ſee me ſo much inflamed with Anger, but I would have thee conſider, it is not without great cauſe I am ſo moved: for, what greater Indignity can there be offered to a Chriſtian which is an *Artho-muſulman* than to be called *Giaur* by a *Giaur*, &c.

By this which hath been ſaid, you may perceive our *Coriat* thus diſtinguiſhed, that himſelf was the Orthodox Muſulman or true Believer. The *Moalaa* the *Pſeudo-Muſulman* or falſe true Believer, a diſtinction which muſt needs make an Intelligent Reader to ſmile. It alſo ſhews what an opinion he had of his former writings, and (how if he had returned) what a buſtle he would have made in the World with another Volume, but death prevented him; for, having left Sir *Thomas Rowe* the *Engliſh* Ambaſſador at *Mandoa*, he went to *Surat*, where he was overkindly uſed by ſome of the *Engliſh*, who gave him *Sack*, which they had brought from *England*, he calling for it as ſoon as he firſt heard of it, and crying, *Sack, Sack!* is there ſuch a thing as *Sack*? I pray you give me ſome *Sack*, and drinking of it, though moderately (for he was a very temperate man) it increaſed his *Flux* which he had then upon him; and this cauſed him within a few days after his very tedious and troubleſome Travels, (for he went moſt on foot,

foot) at this place to come to his journeys end; for here he overtook Death, *December*, 1617. and was buried under a little Monument, like one of those usually made in our Church-yards, upon whom a joking Wit made this Epitaph.

Here lies the Wonder of the *English* Nation,
Within the bosome of old *Tellus* maw,
For fruitless Travel, and for strange Relation,
He past and repast all thy eyes e'te saw.
Odcomb produc'd him, many Nations fed him,
And worlds of Writers through the World have (spread him.

The reason inducing the Mahometans *to often Prayer, exemplified by a Story.*

IN a great City where *Mahomet* was zealously professed, there lived (say they) a devout *Musulman*, who for many years together spent his whole day in the *Mosquit*, or Church; in the mean time, he minding not the World at all, became so poor that he had nothing left to buy bread for his Family; yet notwithstanding his poor condition, he was resolved still to ply his Devotions: and in a morning (when he perceived that there was nothing at all left for the further subsistence of himself and household) took a solemn leave of his Wife and Children, resolving for his part to go and pray and dye in the *Mosquit*, leaving his Family (if no relief came) to famish at home. But that very day he put on this resolution, there came to his house in his absence a very beautiful young Man (as he appeared to be) who brought and gave unto his Wife a very good quantity of Gold bound up in a white Napkin, telling her, that God had

had now remembred her Husband, and ſent him his pay for his conſtant pains taken in his Devotion; withall charging her not to ſend for her Husband; for though he had taken ſuch a ſolemn leave of her that morning, yet he would come home again to her that Night; and ſo he departed from her. The Woman preſently bought in ſome neceſſaries for her houſe (for they had eaten up all before) and further made ſome good proviſion for her Husband againſt his coming home in the evening, (for ſo he did) and finding all his Family very chearful and merry, his Wife preſently told him, that there had been ſuch a one there (as before deſcribed) and left ſo much Gold behind him, with that fore-mentioned meſſage delivered with it. Her Husband preſently replyed, that it was the Angel *Gabriel* ſent from God, (for the *Mahometans* ſpeak much of that Angel) and he further added, that himſelf had nothing to bring home unto her but a little Grett or Sand, which he took up in his way homeward, and bound it in his Girdle; which he preſently opening to ſhew her, it was all turn'd into precious Stones, which amounted unto a very great value in Money; the ſeventh part of which, as of his Gold likewiſe, he preſently gave to the poor: for (ſay they) *Muſulmen* are very charitable, and infer, that if we do not neglect God, God will not forget us; but when we ſtand moſt in need of help will ſupply us. Unto which concluſion we may all ſubſcribe, leaving the Premiſes which are laid down in this Story unto thoſe that dare believe them.

Of a ſtrange Murther, related by Sanderſon *in his Hiſtory of King* James.

IN the Year of our Lord 1618. there lived a man at *Perin* in *Cornwal*, who had been bleſſed with an ample Poſſeſſion and fruitful Iſſue, unhappy only in a younger Son, who taking Liberty from his Father's Bounty; joyned with a Crew like himſelf; who, weary of the Land, went roving to Sea, and in a ſmall Veſſel, South-ward made Prize of all whom they could maſter; and ſo increaſed in Wealth, Number, and Strength, that in the *Streights* they adventured upon a *Turk*'s Man of War, where they got a great Booty; but their Powder by miſchance taking Fire, our Gallant truſting to his skilful ſwimming, got to ſhore upon the Iſle of *Rhodes*, with the beſt of his Jewels about him; where, after a while, offering ſome of them to ſale to a *Jew*, he knew them to be the Governour's of *Algier*; whereupon, he was apprehended, and for a Pirate condemned to the Gallies amongſt other Chriſtians; whoſe miſerable Slavery made them uſe their Wits to recover their former Liberty; and accordingly, watching their opportunity, they ſlew ſome of their Officers, and valiantly releaſed themſelves. After which, this young man got aboard an *Engliſh* Ship, and came ſafe to *London*, where his former Miſery, and ſome skill that he had gotten that way, preferred him to be Servant to a Chirurgion, who, after a while, ſent him to the *Eaſt-Indies*: there, by his Diligence and Induſtry, he got Money, with which he returned home: and longing to ſee his Native Country, *Cornwal*, in a ſmall Ship from *London* he ſailed Weſtward; but, e're he attained his Port, he

was

was caſt away upon that Coaſt, where once more his excellent skill in ſwimming brought him ſafe to ſhore; but then, having been fifteen years abſent, he underſtood that his Father was much decayed in his Eſtate, and had retired himſelf to live privately in a place not far off, being indeed in Debt and Danger.

His Siſter he finds married to a Mercer, a meaner Match than her Birth promiſed: to her he at firſt appeared as a poor Stranger; but, after a while, privately reveals himſelf to her, ſhewing her what Jewels and Gold he had concealed in a Bow-caſe about him; and concluded, that the next day he intended to appear to his Parents, yet to keep his Diſguiſe till ſhe and her Husband ſhould come thither to make their common Joy compleat.

Being come to his Parents, his humble Behaviour, ſutable to his poor Sute of Cloaths, melted the old Couple into ſo much Compaſſion, as to give him ſhelter from the cold Seaſon, under their outward Roof: and by degrees, his Stories of his Travellings and Sufferings, told with much Paſſion to the aged People, made him their Gueſt ſo long by the Kitchin Fire, that the Husband bad them *Good Night*, and went to Bed; and ſoon after, his true Stories working Compaſſion in the weaker Veſſel, ſhe wept, and ſo did he; but withal, he taking pity of her Tears, comforted her with a piece of Gold, which gave her Aſſurance that he deſerved a Lodging, which ſhe afforded him, and to which ſhe brought him; and being in Bed, he ſhewed her his Wealth, which was girded about him, a very indiſcreet Act; for, by revealing his Wealth, and concealing who he was, he wrought his own utter Deſtruction.

For, the old Woman, being tempted with the golden Bait that she had received, and greedily thirsting after the enjoyment of the rest, she went to her Husband, and awaking him, presented him with this News, and her Contrivance what farther to do; and though, with horrid Apprehensions, he oft refused, yet her pewling Eloquence (*Eve*'s Enchantments) moved him at last to consent, and to rise to be Master of all that Wealth, by murthering the Owner thereof; which accordingly they did, and withal, covered the Corps with Cloaths, till opportunity served for their carrying it away.

The early Morning hastens the Sister to her Fathers House, where, with signs of great Joy, she enquires for a Sailer that should lodge there the last Night. The old Folk at first denyed that they had seen any such, till she told them that he was her Brother, and lost Brother, which she knew assuredly by a Scar upon his Arm, cut with a Sword in his Youth, and that they were resolved to meet there the next Morning and be merry.

The Father hearing this, hastily run up into the Room, and finding the mark as his Daughter had told him, with horrid regret of this monstrous Murther of his own Son, with the same Knife wherewith he had killed him, he cut his own Throat. The Mother anon after going up to consult with her Husband what to do, in a strange manner beholding them both weltring in Blood; wild and agast, finding the Instrument at hand, readily rips up her own Belly, till the Guts tumbled out.

The Daughter, wondering at their delay in returning, seeks about for them, whom she found out too soon; and with the sad sight of this bloody Scene,

Scene, being overcome with ſudden Horror and Amazement for this deluge of Deſtruction, ſhe ſunk down, and died. The Names of theſe Parties were concealed, in favour of ſome Neighbours of Repute and Kin to the Family.

The Cuſtom of Lapland *for the marrying of their Daughters.*

IT is Death in *Lapland* to marry a Maid without her Parents or Friends Conſent; wherefore, if one bear affection to a young Maid, upon the breaking thereof to her Friends, the faſhion is, that a day is appointed for their Friends to meet, to behold the two young Parties to run a Race together. The Maid is allowed in ſtarting the advantage of a third part of the Race, ſo that it is impoſſible, except willing of her ſelf, that ſhe ſhould ever be overtaken. If the Maid over-run her Suiter, the matter is ended, he muſt never have her, it being penal for the man again to renew the motion of Marriage. But, if the Virgin hath an Affection for him, tho' at the firſt running hard, to try the Truth of his Love, ſhe will (without *Atalanta*'s golden Balls to retard her ſpeed) pretend ſome Caſualty, and make a voluntary hault before ſhe cometh to the Mark, or end of the Race. Thus none are compelled to marry againſt their own Wills; and this is the cauſe that in this poor Country the married People are richer in their own Contentment than in other Lands, where ſo many forced Matches make feigned Love, and cauſe real Unhappineſs.

Of Spirits or Devils, and that they have had carnal Knowledge of People.

Philostratus, in his fourth Book *de vita Apollonii*, relateth of one *Menippus Lycius*, a young Man 25 years of Age, that going betwixt *Cenchreas* and *Corinth*, met a Phantasm in the Habit of a fair Gentlewoman, which taking him by the Hand, carried him home to her House, in the Suburbs of *Corinth*, and told him she was a *Phœnician* by Birth, and if he would tarry with her, he should hear her sing and play, and drink such Wine as never any drank, and no man should molest him; but she, being fair and lovely, would live and die with him that was fair and lovely to behold. The young man, a Philosopher, otherwise stay'd and discreet, able to moderate his Passions, though not this of Love, tarried with her a while to his great Content, and at last married her; to whose Wedding, among other Guests, came *Apollonius*, who, by some probable Conjectures, found her out to be a Serpent, a *Lamia*, and that all her Furniture was like *Tantalus*'s Gold described by *Homer*, no Substance, but mere Illusions. When she saw her self descried, she wept, and desired *Apollonius* to be silent, but he would not be moved; and thereupon she, Plate, House, and all that was in it, vanished in an instant. *Multi factum cognovere, quod in media* Græcia *gestum sit. Many thousands took notice of this Fact, for it was done in the midst of* Greece.

Sabine, in his Comment on the tenth of *Ovid's Metamorphosis*, at the Tale of *Orpheus*, telleth us of a Gentleman of *Bavaria*, that for many Months together bewailed the loss of his dear Wife; at length the

the Devil, in her Habit, came and comforted him, and told him, becauſe he was ſo importunate for her, that ſhe would come and live with him again, on that condition he would be new married, never ſwear and blaſpheme as he uſed formerly to do; for if he did ſhe ſhould be gone. He vowed it, married, and lived with her, ſhe brought him Children, and governed his Houſe, but was ſtill pale and ſad, and ſo continued, till one day falling out with him, he fell a ſwearing; ſhe vaniſhed thereupon, and was never after ſeen. This Story (ſaith he) I have heard from Perſons of good Credit, which told him that the Duke of *Bavaria* did tell it for a certainty to the Duke of *Saxony*.

Florilegus, an honeſt Hiſtorian of our own Nation, telleth us, that in *Anno* 1058. a young Gentleman of *Rome*, the ſame day that he was married, after Dinner, with the Bride and his Friends, went a walking into the Fields, and towards Evening to the *Tennis Court*, to recreate themſelves; whilſt he played, he put his Ring upon the Finger of the Statue of *Venus*, which was there by made in Braſs: After he had ſufficiently played, and now made an end of his Sport, he came to fetch his Ring, but *Venus* had bowed her Finger in, and he could not get it off; whereupon, loth to make his Company tarry at preſent, there left it, intending to fetch it the next day, or at ſome more convenient time, went thence to Supper, and ſo to Bed. In the night, when he ſhould come to perform thoſe Nuptial Rites, *Venus* ſteps between him and his Wife, (unſeen or felt of her) and told him that ſhe was his Wife, that he had betrothed himſelf unto her by that Ring, which he put upon her Finger: ſhe troubled him for ſome following Nights. He not knowing

how to help himſelf, made his moan to one *Falumbus*, a learned Magician in thoſe days, who gave him a Letter, and bid him at ſuch a time of the Night, in ſuch a croſs-way, at the Towns-end, where old *Saturn* would paſs by with his Aſſociates in Proceſſion, as commonly he did, deliver that Script with his own hands to *Saturn* himſelf: the young man, of a bold Spirit, accordingly did it; and when the old Fiend had read it, he called *Venus* to him, who rode before him, and commanded her to deliver his Ring, which forthwith ſhe did, and ſo the Gentleman was freed.

Hector Boetius, the *Scottiſh* Hiſtorian, writes, that in the Year, 1480. it chanced, as a Scottiſh Ship departed out of the *Forth* towards *Flanders*, there roſe a wonderful great Tempeſt of Wind and Weather, ſo out-ragious, that the Maſter of the Ship, with other the Mariners, wondered not a little what the matter meant, to ſee ſuch Weather that time of the Year, for it was about the midſt of Summer. At length, when the furious rage of the Winds ſtill increaſed, in ſuch wiſe that all thoſe within the Ship looked for preſent Death, there was a Woman underneath the Hatches, called unto them above, and willed them to throw her into the Sea, that all the reſidue, by God's Grace might yet be ſaved; and thereupon told them, how ſhe had been haunted a long time with a Spirit, daily coming unto her, in man's Likeneſs, and that even as then, he was with her uſing his filthy Pleaſure, after the manner of carnal Copulation. In the Ship there chanced alſo to be a Prieſt, who, by the Maſter's appointment, going down to this Woman, and finding her like a moſt wretched and deſperate Perſon, lamenting her great Misfortune and miſerable Eſtate, uſed ſuch whol-

wholſome Admonitions and comfortable Advertiſements, willing her to repent and hope for Mercy at the hands of Almighty God, that at length ſhe ſeeming right penitent for her grievous Offences committed, and fetching ſundry Sighs, even from the bottom of her Heart, being witneſs (as ſhould appear) of the ſame; there iſſued forth of the Pump of the Ship, a foul and evil favour'd black Cloud, with a mighty terrible Noiſe, Flame, Smoak, and Stink, which preſently fell into the Sea; and ſuddenly thereupon the Tempeſt ceaſed, and the Ship paſſed in quiet the reſidue of her Journey, arrived in ſafety at the place whither ſhe was bound.

Not long before the hap hereof, there was in like manner a young man dwelling in *Gareeth*, within a Village there, not paſſing fourteen miles from *Aberdeen*, right fair and comely of Shape, who declared by way of Complaint, unto the Biſhop of that Dioceſe, how there was a Spirit which haunted him in the ſhape of a Woman, ſo fair and beautiful a thing, that he never ſaw the like, the which would come into his Chamber a Nights, and with pleaſant Enticements allure him to have to do with her, and that by no manner of means he could be rid of her. The Biſhop, like a wiſe Man, adviſed him to remove into ſome other Country, and to give himſelf to Faſting and Prayer, ſo to avoid his hands of that wicked Spirit. The Young man following the Biſhop's Counſel, within few days was delivered from further Temptation.

About the ſame time alſo, there vvas in the Country of *Mar* a young Gentlewoman of excellent Beauty, and Daughter unto a Noble-man there, refuſing ſundry wealthy Marriages offered to her by her Father, and other Friends. At length ſhe proved

ved with Child; and being rigorouſly compelled by her Parents to tell who was the Father, ſhe confeſſed, that a certain young man uſed nightly to come unto her, and keep her Company, and ſometimes in the day alſo; but how, or from whence he came, or by what means he went away, ſhe was not able to declare. Her Parents not greatly crediting her Words, laid diligent Watch to underſtand what he was that had defiled their Houſe; and within three days after, upon ſignification given by one of the Maidens that the Fornicator was at that very Inſtant with their Daughter, incontinently thereupon, making faſt the doors, they enter the Chamber with a great many of Torches and Lights, vvhere they find in their Daughter's Arms a foul monſtrous thing, right horrible to behold. Here a number coming haſtily in, to behold this evil favour'd ſight; amongſt other, there was a Prieſt of right honeſt Life, who ſeeing ſome of them running their ways for fear, began to recite the beginning of St. *John*'s Goſpel; and coming to theſe Words, *Verbum caro factum eſt*, ſuddenly the wicked Spirit, making a terrible roaring Noiſe, flevv his vvays, taking the Roof of the Chamber with him, the Hangings and Coverings of the Bed being alſo burn'd therewith. The Gentlewoman was yet preſerved, and within three or four days after, was delivered of ſuch a miſhapen thing, as the like before had not been ſeen; which the Midwives, and Women preſent at her Labour, to avoid the diſhonour of her Houſe, immediately burn'd in a great Fire made in the Chamber for the ſame intent.

John Major, in the Life of *John* the Monk, that lived in the days of *Theodoſius*, commends this Monk to have been a Man of ſingular Continency, and

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of a moſt auſtere Life: but one Night by chance the Devil came to his Cell, in the habit of a young Market-Wench, that had loſt her way, and deſired, for God's ſake, ſome Lodging with him. The old man let her in, and after ſome common Conference of her miſhap, ſhe began to inveigle him with laſcivious Talk and Jeſts, to play with his Beard, to kiſs him, and do worſe, till at laſt ſhe overcame him. As he went to addreſs himſelf to that buſineſs, ſhe vaniſhed on a ſudden, and the Devils in the Air laughed him to Scorn.

We ſhall conclude this Diſcourſe with a Story of a later date, how that in a ſmall Village, in one of the Northern Iſlands, there dwelt an ancient *Boor* and his Wife, who had but one Child, and that a Daughter, whom they looked upon as the ſtaff of their declining Age; ſhe was juſt entered into her nineteenth Year, and gave great hopes of proving an excellent Woman, being very ſaving, induſtrious, and handſom; which good Qualities, had invited moſt of the young-men of her Rank throughout the Country, to take particular notice of her, and liſt themſelves her Servants. But ſhe, like a diſcreet Maid, ſtill check'd her roving Fancy, and was deaf to all their flattering Courtſhip, reſolving to entertain no Addreſſes which ſhould not be authorized by her Parents Approbation; and well had it been ſhe had never ſuffer'd her ſelf to be divorced from that Reſolution: for ſo it chanced, that within a while after, the Devil came in the Likeneſs of a man, and took up his Lodging within two or three doors of her Father's Houſe, pretending his Buſineſs was to look after ſome Debts he had owing him not far from thence: he was a Perſon of a proper Stature, meagre Viſage, large ſparling Eyes,

long

long Hair, but curling, and exceeding black; he generally went in Boots, (perhaps to conceal his cloven feet) and though his Habit was but ordinary, he appeared very full of Money, which made his Landlord very ſweet upon him; and the more to oblige him, there happening a Wedding in that Town within few days after his Arrival, his Hoſt would needs carry this his ſtrange Gueſt with him to it; though it was obſerved he could by no means be got into the Church where the Nuptial Rites were ſolemnized; but as ſoon as they came home to Dinner, he was as buſie and as merry as the jovialleſt of them. And here it was that the fatal Acquaintance between him and *Margaretta* (for ſo was the Maiden called) unhappily firſt begun. That time allowing a greater Liberty of Diſcourſe to the younger ſort (amongſt whom commonly one Wedding is the begetter of another) furniſh'd our black Stranger with the larger opportunity to court this innocent Maid to her deſtruction. To repeat the particular Complements he uſed, we purpoſely omit, leſt we ſhould injure the Devils Eloquence by our Courſer Rhetorick; ſuffice it to know, his devilliſh Courtſhip was ſo charming as to raiſe an unknown Paſſion in her Virgin Breaſt, who ſo far doated on his Company, as to be ſorry when all the Companies breaking up obliged them to part; ſo that being come home, and after ſome time got into her Chamber, ſhe makes her unready, but not without a thouſand kind Thoughts on this Stranger ſhe had left, whom at laſt (juſt as ſhe was going into her Bed) ſhe ſaw come into the Chamber; you may eaſily imagine her not a little ſurprized at ſo ſtrange an Adventure, knowing all the Doors faſt lock'd, and no body up but her ſelf: but he ſoon ſuperſe-

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ded both her Fears and Wonder, by telling her in ſubmiſſive Language, that he came out of pure love to have a little free diſcourſe with her, and that he had an Art to open any Lock without Noiſe or Diſcovery. Then beginning to talk amorouſly, and having wantonized a while, he told her at laſt in plain Terms, he was reſolved to lye with her that Night; Merry Company before, and his Dalliances now, had raiſed ſuch a ſpring-Tide in her Veins, that after a few faint formal Denials to gratifie her Modeſty, ſhe conſents: but, no ſooner were they in Bed, but her Ears were courted with the moſt excellent Muſick in the World, which ſo captivated the Spirits of this inſnared Damſel, that ſhe ſuffer'd him for many Nights together to enjoy his beaſtly Pleaſures with her, without being taken notice of by any: but no Eye-ſight ſo ſharp and piercing as that of Jealouſie; ſome of her former Sweethearts obſerving her kind Looks in the day-time to this Stranger, and finding themſelves wholly out of Favour, conclude he was the man that ſupplanted them in their Affection, for which they vow Revenge; and four of them joyn'd together, arm'd with truſty Back-Swords, way-lay him one Evening in the Fields, who no ſooner comes up to them, but theſe valiant *Heroes* fell all four upon him at once with their dead-doing Bilboes; but they do but Duel a Shadow, though they ſee him plainly they cannot reach him, and their mighty Stroaks are loſt in inſignificant cleaving down the empty Air; on the other ſide, tho' they behold him only ſingle, yet they feel more than a hundred Flails, belabouring them ſo ſeverely, till their Backs ſeem Brawn, and their Heads Jelly, which obliged them to cry out for Quarter, which he very generouſly (to ſhew that

he

he was a Devil of Honour) grants, but withal tells them, they muſt undergo a further ſmall Penance for their Preſumption; ſaying this, he tyes their Hands behind them, and letting down their Breeches, whips them with Rods of Holly and Nettles intermix'd, till the Crimſon Gore in Streams flow'd down their Poſteriors; then having faſt pin'd the hinder lap of their Shirts to their Shoulders, with their Hands bound, and Breeches about their Heels, as aforeſaid, he diſmiſs'd them; who rambling all Night they knew not whither, found themſelves in the morning hard by the Village, where they met two Wenches going a milking, amaz'd and ready to run away ſeeing them in that ridiculous Poſture: theſe, with much Rhetorick, and ſome Tears, they intreat to looſe them, which the hard-hearted Sluts, ready to be-piſs themſelves with laughing, refuſing, they are forced to march on into the middle of the Village, and there too they could not get unbound till they had made an ingenious Confeſſion how they came thus pickled.

At another time, a Miller, living in that Village, took ſome occaſion to fall out with our Stranger, upbraiding him as an idle Fellow, and one that having no Employment, was very fit to ſerve in the Wars: the Stranger replyed little, but told him he ſhould be even with him for his Sawſineſs before he ſlept; accordingly, the Miller and his Family were no ſooner got to Bed, but he heard his Mill ſet a going very furiouſly, whereupon, getting up to ſee what the matter was, he found a whole Cart-load of Office-Marmalade brought to be ground, and thrown into his Hopper and Bynns. At this unexpected Sight poor *Dully-Pell* began to ſwear, and wiſh'd a thouſand Tun of Devils damn the Author

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of this Roguery; when lo! on a ſudden, as a Puniſhment for his Prophaneneſs, as he went to ſhut down the Mill, he is taken up, and duck'd above forty times over head and Ears in the Stream, and then his Toll-diſh, full of the before mentioned Frankincenſe, clap'd ſo faſt on his Head, that it could not be got off for above two days.

For theſe, and ſome other extravagant Pranks that he plaid, he was at laſt carried before a Juſtice, in whoſe Preſence he was no ſooner come, but there was heard all about the Houſe a hideous Noiſe, as of hiſſing of Serpents, whilſt he fell into ſuch a loud exceſſive Laughter, that he made the whole Houſe to ſhake; which fit of Mirth being over, the Magiſtrate demanded of him what Country-man he was? to which he replyed, that he was an Inhabitant of another World, and only a Sojourner in this: as he ſpake which words, the Room ſeemed full for almoſt half an hour of fiery Flaſhes, accompanied with a moſt dreadful Clap of Thunder, in which he vaniſhed away, and was never ſeen after.

The Birth, Life, and Actions of the Impoſtor Mahomet, *according to their* Saracenical *Story of him.*

THEY have written a Book of the Generation of *Mahomet*, to this effect: The Book of the Generation of *Mahomet* (*you ſee they would Ape the Genealogy of our Saviour*) the Meſſenger of God, from *Adam* and *Eve*, to the time when God brought him forth, (*permitted him for the Sins of his People,*) gracious, perfect, and fit

fit for himſelf. When as *Rabathbar* had learned out of the Scriptures, and by Aſtrology, *(together with a little Witch-craft)* that this Prophet ſhould be born to the World, he heard, That there was a man born in *Jeſeras*, a City of *Arabia*, having all ſuch Marks and Tokens as he had fore-ſeen by the Prophecies, *(and his Witchcraft,) viz.* A ſpot on his Fore-head, a print between his Shoulders, *(and the Brand of* Lucifer:) to ſatisfie his Deſire he went thither to ſee; where finding thoſe Tokens fulfilled in young *Mahomet*, he thereupon expounded the dark myſtery of his far-fetched Light, learned of his Maſter *Rabelmedi*, *(and his Maſter the Devil)* in this manner. When *Adam* was newly created, as he ſtood up, his Brain ſhaked and made a noiſe, as the Leaves do which are ſhaken with the Wind; whereat *Adam* wondring, *(how could he do otherwiſe)* God ſaid unto him, The Sound which thou haſt heard, it is the ſign of the Prophets and Meſſengers of my Commandments; take heed therefore that thou commit the Seed of Light only to worthy Loyns, and to a clean Womb. And this light of *Mahomet (put into a dark Lanthorn)* that ſhould be born, ſhined from the face of *Adam*, as the Sun or Moon at the Full. And when he had begotten *Seth*, that *Light* paſſed inſtantly from the face of *Adam* into the face of *Eve*, inſomuch, that the Birds of the Air, and Beaſts of the Earth, wondered at her Beauty: yea, the Angels every day ſaluted her, and brought her Odours out of Paradiſe, till ſhe brought forth *Seth* alone, having before at every burthen brought forth a Brother and a Siſter.

Seth inherited this Light, which remained between Heaven and Earth, the Angels thereby aſcending and deſcending upon *Seth*, and crying always,

ways, *Rejoyce thou Earth, worthy of the Light of* Mahomet, *on him be Prayer and Salvation of God. Adam* drawing near to his end, declared unto him, by his Teſtament, the myſtery of that Light, and the Genealogy of the Prophets. Then deſcended *Gabriel*, attended with threeſcore and ten thouſand Angels, bearing every one of them a white Leaf and a Pen, which ſigned the writing, for the continuance of the Order of the Prophetical generation. *Seth* received this writing, and was cloathed with a double red Garment, ſhining as the Sun, and as ſoft as the Violet-flower.

From him it paſſed by ſucceſſion to *Noah* and *Sem*: then to *Abraham*, at whoſe Birth two Lights from the Eaſt and Weſt (meeting in the midſt) lightned the whole World: and the Angels were heard ſinging. That it was the Light of the Prophet *Mahomet*, who ſhould be born of his Seed, whoſe Word ſhould be in the Vertue of God. This Light (ſay they) paſſed from *Abraham* to the Face of *Hagar*, being with Child, and after to *Iſmael*: and God told him, That the Soul of *Mahomet*, in the beginning of the Creation, was mingled with his, and that his Name in Heaven (*though he were never like to come there*) ſhould be *Aſmet*, in Earth *Mahomet*, in Paradiſe *Abualtrazim*. At this *Sarah* grieved, until three Angels comforted her with the Promiſe of *Iſaac*. From *Iſmael* it removed to *Keidar* his Son, who was endued with ſeven gifts, *viz. Sound, Couragious, Fair, Swift, Juſt*, a *Hunter*, and an *Archer*. This *Keidar* married *Nuſa* of the Land of *Iſaac*; but, being warned by an Oracle, he took to wife *Algadira*, an *Arabian*; and after, by Divine warning, carried the cheſt of this Light to *Jacob*. Then was *Hamel* born to him, and received the ſame Light; in which ſuc-

ceeded *Thebicht*, *Hamiessa*, *Adeth*, *Adnue*, *Adue*, *Machat*, *Nizar*, *Musar*, *Aliez*, *Madraca*, *Horeima*, *Knieua*, *Anofra*, *Melic*, *Falhrem*, *Luie*, *Galiben*, *Kab*, *Murran*, *Cudai*, *Abdamenef*, *Hesim*, a man by Divine testimony free of all uncleanness, (and that was more than *Mahomet* was himself.) To him did all Kings offer their Daughters in marriage, and among the rest *Constantine*, which he refused, and married *Seline* the Daughter of *Zeit*, and had by her *Abdulmatulib*, whose Light caused Rain in drought. To him an Elephant prostrated himself, and said with man's voice, (*thou canst not, O Reader, but believe it*) Salvation be on you, and on the Light that shineth out of your Reins. Dignity, Fame, Honour, and Victory be on you; and that there should proceed from him a King greater than all the Kings of the Earth. Another time, as he slept on the stone which was placed by *Abraham*, in his Oratory at *Mecca*, he dreamed of a Chain reaching East and West, and to Heaven, and to the Depth, which was presently converted into a flourishing Herb. *Noah* and *Abraham* presented themselves Interpreters of this Dream. *Abdalla* his Son, the Father of *Mahomet*, had a Tutor given unto him to defend him from his Enemies, who seemed a man, but was none. He was preserved from the lying in wait of the *Jews*, by threescore and ten Angels, which seemed men. He wedded *Ermina*; and therefore two hundred Women perished for his Love; some hanging, some burning themselves. (*But if this be the effects of Love, Heavens send that I may dote on nothing, but upon Canary, powder'd Beef and Mustard.*

When the prescribed time was come, in the Month *Dulheia*, on a Fryday night, God bad *Aridunay* to open the Gates of Paradise, that the innermost of his

his Secrets might be manifeſted; for it pleaſeth me (ſaith he) this Night, to tranſport the Light of my Prophet from the reins of *Abdalla* into the Womb of *Ermina*, and that it come into the World. This being done, as *Abdalla*, the Judge and Lord of the *Arabians*, went into the Houſe of Prayer, he perceived a great Light to lighten from his Houſe up toward Heaven, and preſently died. On the twelfth day of *Rab*, on a Tueſday *Mahomet* was born, circumciſed, and all Frolick; And then all Idols fell and became Black: All Kingdoms were deſtroyed, and not one ſtood upright. *Lucifer* was caſt into the bottom of the Sea, and in forty days could not get out, (*'twas wonder he was not drowned in all that while*) but then he called to his Fellows, and told them that *Mahomet* was born with the Power of the Sword, who would take away all their Power. The ſame alſo God cauſed to be proclaimed in Heaven and Earth. His Mother ſaid, that ſhe was delivered of him without pain, and Angelical Birds came to nouriſh the Child, and a man clothed in white preſented him with three Keys, like to Pearls, which he took, and theſe forſooth were, the Key of Victory, the Key of the Law, and the Key of Prophecy, *and with theſe Keys he did pick-lock the Hearts of all his Followers.*) After came three Perſons with ſhining Faces, preſenting him a Cauldron of Emeralds, with four handles, which *Mahomet* accepted (*can you blame him*) as a ſign of his Rule over all the World. The Birds, Clouds, Winds, Angels, contended for the Nouriſhment of the Child, (*there was old ſtriving for a thing of nothing*) but the cauſe was determined by Heavenly Voice, affirming, that he ſhould not be taken from the hands of men. An Aſs alſo almoſt famiſhed worſhipped him, (*and ſince many more Aſſes have done the like*)

and receiving him on her back, became Herald to this new Prophet, with mans voice proclaiming the worthineſs of her carriage. Three men carried him up into a Mountain: of which one opened him from the Breaſt unto the Navel, and waſhed his Entrails with Snow: the ſecond cleaved his heart in the midſt, and took out of it a black grain, ſaying, that it was the Portion of the Devil. The third made him whole again. *Seraphin* nouriſhed him three years, and *Gabriel* nine and twenty, who gave unto him, in the fortieth year of his Age, the Law, and carried him to Heaven, (*you cannot chuſe but believe it*) for this his Journey is related by Fryar *Richard*, ſometimes a Student in the Univerſity of *Baldach*, Chap. 14. and is as true a ſtory as that of the Fryar and the Boy.

Now as concerning his going up to Heaven, there is ſeveral relations of it (*and all alike true.*) In *La vita Mahometi* it is ſaid, that *Mahomet* went up to Heaven with the Angel *Gabriel* in a ſhining ladder, where the Stairs hung by Chains of Gold, as big as Mount *Notho* by *Medina*. Another ſaith, that *Gabriel*, with three-ſcore and ten pair of Wings, came to *Mahomet*, in the Chamber of *Aiſſa*, his beſt beloved Wife, and ſaid, that God would have him to viſit him where he is, and brought with him the Beaſt *Elmparac*, or *Alborach*, of nature between a Mule and an Aſs. This Beaſt told *Mahomet* (for *Aſſes* then could ſpeak as well as thoſe that believed in *Mahomet*) that he would not take him on his back till he had prayed to God for him. His ſtepts were ſo far as one could ſee, (for he was ſwifter by half then *Paccolet* or *Pegaſus*,) ſo that in the twinkling of an eye he had brought *Mahomet* to *Jeruſalem*. Then *Gabriel*, with his Girdle, tyed the Beaſt to a Rock, and carried *Mahomet* on his

his ſhoulders into Heaven, where he knocked, and the Porter opened. Others ſay, that it was not *Gabriel*, but another Angel, that carried him up to Heaven; and that *Gabriel*, being Porter there, let him in; ſo that varying ſo much in their reports, you may well conclude he never came thither. But, as their ſtory lyes, we will go on with it. In the firſt Heaven (ſay they) he ſaw Angels of the ſhape of all Creatures, praying for the Creatures of their ſhapes, and a Cock ſo great, that ſtanding upon the Moon, his Coxcomb reach'd into the Imperial Heaven, many millions of miles Altitude; and when this mighty Chanticleer crowed, all the Cocks upon earth re-ecchoed him. Then he brought him to the ſecond Heaven, which was a Journey of five hundred years, wherein was *Noah*; and this Heaven was of Gold. The third was of Pearls, wherein was *Abraham*, and the huge huge Angel of Death, with his Book and Pen in Hand, writing the Times and mens Lives; (which fatal opinions make them hardy.) In the fourth, he beheld an infinite company of Angels, whereof every one was a thouſand times bigger then the Globe of the earth; (exactly to an inch) each of them had ten thouſand Heads, every head threeſcore and ten thouſand tongues, and every tongue praiſed God in ſeven hundred thouſand ſeveral Languages. Amongſt other of theſe Angels (ſaith he) was one named *Phatyr*, or the Angel of mercy, who was of that immenſe greatneſs, that every ſtep he trod was twelve times more than the diſtance betwixt the Poles. This Angel (ſaid he) had a Quill or Pen of orient Pearl, of ſuch a length (never a Scrivener in *London* hath the like) that an excellent *Arabian* Courſer could hardly reach to the end of it in five hundred years continual galloping; with this Pen (ſaith he) doth God record all things

paſt, preſent, and to come, in ſuch a myſterious Character, that none but He and *Seraphael* can underſtand it; with this Quill were written all the hundred and four Holy Books; *viz.* the ten which *Adam* received, *Seth* fifty, *Enoch* thirty, and *Abraham* the Remainder: this Pen forſooth, alſo writ *Moſes* Law, *David*'s Pſalms, *Chriſt*'s Goſpel, and *Mahomet*'s Alcoran. The fifth Heaven of Diamond, and in it *Moſes*; the ſixth of Ruby, and in it *John Baptiſt*; in the ſeventh Heaven he ſaw the Throne of God ſupported by ſeven Angels, each of them ſo great, that a Faulcon, with inceſſant flying, could ſcarce in a thouſand Years reach the diſtance of one Eye from another; fourteen everlaſting burning Candles hung about the Throne, whoſe length (according to *Mahomet*'s *meaſure*) was as much as a Horſe could run in five hundred Years. There (ſaith this Blaſphemer) did he ſee the Almighty, who bid him welcome, and ſtroked him on the Face with his hand, which was a thouſand times colder than Ice. Here *Mahomet* for ſhame of his own Baſeneſs, bluſh'd, (*a thing he never did for lying*) and ſweat ſix drops, which he wiped from his Brow, and threw into Paradiſe, where one became a Roſe, another a Grain of Rice, and the other four became four Learned Men, *viz. Armet*, *Sembelin*, *Almamed Moler-zed*, and *Seh-naſſin*. Then returning to his *Elmparac*, or Mule, he rode back to his houſe at *Mecha*; all this was done in the tenth part of the Night: but when he was requeſted to do thus much in the Peoples ſight, he anſwered, *Praiſed be God, I am a man, and an Apoſtle.*

The Book *Aſear* (ſaith *Bellonius*) telleth further, That in his Journey *Mahomet* heard a Womans Voice, crying, *Mahomet*, *Mahomet*, but he held his Peace;

Peace; afterwards another called him, but he gave no Anſwer. *Mahomet* asked the Angel who they were? He anſwered, That the one was ſhe which publiſhed the Jews Law, and if he had anſwered her, all his Diſciples ſhould have been Jews: the other was ſhe which delivered the Goſpel, whom if he had anſwered all his Followers had been Chriſtians.

Now, who would think People ſhould be ſo credulous to believe ſuch antick Stories: but his other Opinions were full as ridiculous; as concerning the Day of Judgment, that he ſhould paint it out by a great and fearful Duel betwixt him and Death, who being overcome, ſhall be ſo enraged, that he ſhall deſtroy all the World preſently; and being armed in flaming Braſs, ſhall ſound his Trumpet to each Quarter of the World, whoſe affrighting Noiſe ſhall make all Creatures to give up the Ghoſt; yea, the very Angels alſo ſhall die; as alſo *Adriel*, who wrapping his iron Wings about him, ſhall ſtrangle himſelf with ſuch a hideous Noiſe as is not to be imagined.

Then ſhall enſue a terrible Earth-quake, and a violent ſhower of parching Brimſtone, which ſhall turn the World into a diſordered *Chaos*, in which Condition it ſhall remain the ſpace of forty days; when God ſhall take it in his Fiſt, and ſay, *Where are now the Haughty Princes, the Cruel Tyrants, Laſcivious Wantons, and Covetous Muck-worms of the Earth?* Then will he rain down Mercy for forty Days and Nights together inceſſantly, which ſhall reduce the World again into a flouriſhing Condition. Then ſhall the Angel *Seraphiel* take a Golden Trumpet in his hand, of length five hundred Years Travel from one end to another; with which he ſhall give ſuch a Sound, as ſhall revive again both Angels and

Men, who ſhall re-aſſume their former Eſtate: after this, *Michael* the Arch-Angel comes with a mighty Ballance, and poiſes every man's Actions in either Scale; thoſe whoſe good Deeds out-weigh their evil, are put on the right hand, the other on the left; then is every man loaden with his Sins in a Satchel, and hung about his Neck, with which they paſs on a narrow weak Bridge over the Mouth of Hell: now, thoſe that be heavy laden break the Bridge and fall therein; but ſuch as have but few Sins paſs over ſecurely. On the other ſide of the Bridge ſtands *Mahomet*, who ſhall be transformed into the ſhape of a mighty Ram, full of Locks and long Fleeces of Wool, in which all his Sectaries, like Fleas, ſhall ſhroud themſelves; then will he jump into Paradiſe, and ſo convey them all thither.

Paradiſe he deſcribed to be as many miles about as there be Attomes in the Sun, and that it is encloſed with a Wall of ninety times refined Gold, ten thouſand miles high, and three thouſand thick, having ſeven Gates to enter in at, and is divided into ſeven ſpacious Gardens, and thoſe ſub-divided into ſeventy times ſeven ſeveral places of Delight. In this place he promiſes to his Muſſel-men or true Believers, all ſenſual Pleaſures and Delights imaginable; namely, That they ſhould have Garments of Silk, with all ſorts of Colours, Bracelets of Gold and Amber; Parlours and Banquetting-houſes upon Floods and Rivers, Veſſels of Gold and Silver, Angels ſerving them, bringing in Gold and Silver Flaggons, Milk and Wine; curious Lodgings rarely furniſhed, Cuſhions, Pillows, and Down-beds, moſt beautiful Women to accompany them, Maidens and Virgins with twinkling Eyes, Gardens and Orchards with Arbors, Fountains, Springs, and all manner of pleaſant

ſant Fruit, Rivers of Milk, Honey, and ſpiced Wine, all manner of ſweet Odours, Perfumes, and fragrant Scents, yea, whatſoever the Fleſh ſhall deſire to have. In this Paradiſe (ſaith *Mahomet*) there is a Table of Diamond ſeven hundred thouſand days Journey long; (*does not he, think you, deſerve the Whetſtone*) this is for men to feaſt upon, ſitting on Chairs of Gold and Pearl. *Gabriel*, the Porter of Paradiſe, hath ſeventy thouſand Keys which belong to his Office, and every Key is ſeven thouſand miles long, (*queſtionleſs he muſt be very ſtrong, or elſe thoſe Keys muſt needs tire him.*) Here (ſaith the *Alcoran*) men ſhall tumble in all manner of Pleaſure, repoſing upon fair Beds lined with Crimſon, there ſhall they gather the Fruits of the Garden to their Contentment; there ſhall they enjoy the Company of fair and beautiful Damſels, whoſe Hairs be Threds of Gold, their Eyes of Diamonds, as big as the Moon, their Lips of Cherries, their Teeth of Pearl, their Tongues of Rubies, their Cheeks of Coral, their Noſes of Jaſpar, (*very rich Girls*) their Fore-heads of Saphyr, their Eyes exceeding black, and Bodies exceeding white, round fac'd, ſweet as Musk, amorous, and very beautiful all over; there ſhall they ſpend the time with theſe Virgins in pleaſant Arbors, who being enjoyed, ſhall have their Virginities again renewed as often as loſt. In the midſt of this delightful place (ſaith he) is a very high ſpreading Tree, higher than all the Mountains in the World, were they heap'd one upon another, and ſo broad that it ſhadeth all Paradiſe. The Trunk of this extraordinary rare Tree is all of Diamond, the leaves of *Ophirian* Gold, and the Boughs of Jett; each Leaf hath an Antick Shape, having on one ſide growing the Name of God, and on the other that of *Mahomet*.

Nor

Nor were his ridiculous Fopperies of Hell leſs than the other; namely, that it was the Navel of the World, compaſſed with a large high Wall of attractive Adamant, having ſeven Gates of flaming Braſs to enter in at; that it was divided into ſeveral Cells or Dungeons, whereof ſome were more loathſom and fuller of Torments than others, which are prepared for thoſe Souls who have higheſt tranſgreſſed. Some of theſe Caves (ſaith he) are ſo deep, that a Mill-ſtone in a thouſand years cannot attain to the bottom, and other places are without Bottom: In the deſcent of theſe deep Caves or Dungeons, are placed ſharp Pikes and Swords, to wound and torment the Souls that move there. Theſe Dungeons are full of flaming Oyl and Brimſtone, which ſtriketh ſuch a Terror, that the very Devils themſelves do howl, ſcreetch, and rage there beyond meaſure: other Dungeons be full of Serpents, Toads, and all manner of venemous and noiſome Creatures that can be imagined. Here ſhall the Wicked eat of the Fruit of the Tree *Zacon*, which, being in their guts, ſhall flame like Sulphur; they ſhall drink boyling water, and every day of new Torments ſhall have alteration. Some Rivers (ſaith he) be full of Crocodiles, others ſo cold as makes them gnaſh and chatter, others boyl with violence of heat; yet (ſaith the Alcoran) ſhall not theſe pains endure for ever; for after ſo many thouſand years, when each Soul hath ſuffer'd according to the demerits of the Sins which he hath committed, then ſhall they be delivered by *Mahomet*; (yea his Charity is ſo great, that he will deliver the Devils alſo) firſt, changing their affrighting ſhapes into others more tollerable, and then by waſhing them in a River flowing out of Paradiſe called *Alcanſer*, they ſhall become whiter than

than the driven Snow, and from thence forward Sing *Lala Hillulaes* unto *Mahomet*. And this is that he delivers of Hell, whoſe deſcription he might the better give, as being the place of his proper reſidence.

His Doctrine of Angels was, that they were either good or bad, yet both ſubject to death; the good, as conſiſting of Flame, becauſe *Lucifer*, an Angel, by Ambition was caſt out of Paradiſe; the bad Angels are impriſoned in Dogs, Swine, Toads, Wolves, Bears, Tygers, *&c.* After the Judgment-day they muſt be tormented in Hell ſome Millions of years, and afterwards be delivered by *Mahomet*, and received into Paradiſe; but as for the Women, poor Souls! be they never ſo good, they have the Gates ſhut againſt them; yet are conſigned to a Manſion without, where they ſhall live happily, as wicked Women to another place, repleat with all dolour and miſery.

As abſurd and ridiculous were his opinions concerning our Saviour Chriſt, as that the Virgin *Mary* conceived him by ſmelling to a Roſe, preſented to her by the Angel *Gabriel*, and that he was born out of her Breaſts; alſo that ſhe was free from Original Sin, and the Temptations of the Devil. Chriſt is called in the Alcoran, the *Breath* and *Word* of God, ſaid to know the Secrets of Hearts, to raiſe the dead to life, cure diſeaſes, reſtore ſight to the Blind, and ſpeech to the Dumb, and that his Diſciples wrought Miracles by his Vertue. Yet viſit they not his Sepulchre in their Pilgrimages, (not thinking him to have died) as generally bruted; for being (as they ſay) led towards the Place of Execution, God, not permitting ſo baſe a People to put to death ſo holy a Prophet, did aſſume him into Heaven: when miſt, and ſought by the Souldiers in the throng, they laid hold of one of the Judges that had condemned him, who

who reſembled him much in ſavour and proportion, telling him that he ſhould not eſcape from them again; and ſo not believing whatſoever he ſaid, did Execute him in his Room. They ſharply puniſh all ſuch as blaſpheme him; and ſay that he ſhall return to Judgment about forty years before the Worlds ending; and that at the laſt day the Righteous ſhall enter into Heaven, the Jews under the Banner of *Moſes*, the Chriſtians under the Banner of *Chriſt*, and the *Saracens* under his Banner.

Having with theſe and the like odd whimzies, patched up his Alcoran, to give it the better credit, that the People might imagine it to come from Heaven, he deviſed this cunning way; He ſecretly cauſed a wild Aſs to be taken and bound, his Alcoran being fairly written about his Neck; then, as he preached unto the People, he pretended a ſudden Rapture, of ſome extraordinary thing that was revealed to him from above, and with a loud voice ſpake to the People, *Ye have deſired a Law, behold God hath ſent you a Law from Heaven; go to ſuch a Deſart, there ſhall ye find an Aſs, and a Book tyed about his Neck, which will direct you in the ways which God hath commanded.* Thereupon the People run in great haſte (and as they could do no other) found it according as he had ſaid; ſo with great Pomp they bring back the Aſs with the Book about his neck, ſuitable to the Bearer; and now (as thoroughly convinced) they give great Honour to this their new Prophet.

Thus were theſe ſilly Souls deluded by this cunning Impoſtor to imbrace a bruitiſh, ſenſual Religion; but fleſhly People will have a fleſhly Religion, and a fleſhly Paradiſe to inhabit: But like Prophet, like People, and like Religion, for *Mahomet* himſelf

was

was ſuch a fleſhly Fellow, that in glorying of his Strength, he boaſted, that he had known his eleven Wives ſucceſſively in one hour, and permitting, by his impure Law, to his followers, to take unto them four Wives, (though they be nigh of Kin) yea five, marrying them Virgins; and to take beſides as many of them which they have bought and taken Captives, as their ability will ſerve to maintain. Theſe were his ſenſual bruitiſh baits to catch the credulous inconſiderate Multitude; but his devices are ſo ridiculous, that a wiſe man cannot chuſe but ſmile at his conceits in Pleaſure: this indeed hath made many of the moſt ſerious of them to miſlike his inventions and ſenſual delights. Amongſt the reſt, hear *Avicena*, one of his own Sect; *Mahomet* (ſaith he) "hath given us a Law, which ſheweth the per-"fection of felicity to conſiſt in thoſe things which "concern the Body; whereas the Wiſe and Sages "of old had a greater deſire to expreſs the felicity "of the Soul then of the Body; as for the bodily "felicity, though it were granted them, yet they re-"garded it not, nor eſteemed it, in compariſon of the "felicity which the Soul requireth.

Mahomet had alſo in him a ſpice of the tranſmigration of Souls from one Body unto another, by which means he deviſed how a Camel might paſs through the Eye of a Needle; the Soul of a Sinner for Purgation entring firſt into the Body of a Camel, then of a leſſer Beaſt, and finally of a little Worm, which ſhould creep through the eye of a Needle, and ſo become perfect.

The *Saracens*, his Followers, eſteem Rice as a great Delicacy, by reaſon of their Tradition that it came of *Mahomet*'s Sweat; for ſay they, when *Mahomet* compaſſed the Throne of God in Paradiſe,

God

God turned and looked on him, which made the modeſt Prophet ſweat, and wiping it off with his finger, ſix drops fell out of Paradiſe; one whereof produced the Roſe, the ſecond Rice, the other four his four Aſſociates.

Concerning the Death of this Impoſtor there is ſeveral Opinions: The Book of the Policy of the *Turkiſh* Empire, ſaith, That he was poyſoned by one of his Diſciples called *Albunor*, to make Tryal of his boaſting Prophecy, That he would riſe again within three days after his Death. This *Albunor* after coming to ſee him, found his body torn in pieces, and devoured of Dogs; whereupon, gathering together the Bones that remained into a Coffin, he cauſed them to be buried. Mr. *Smith*, in his *Gods Arrows againſt Atheiſts*, ſaith, That ſitting up late one Evening in his Palace, and having taken his fill of Wine, wherein one of his Companions had poured ſome Poyſon, felt his wonted Sickneſs approaching, and made haſte forth, ſaying, He muſt needs depart to confer with the Angel *Gabriel*, and go aſide, leſt his glorious Preſence ſhould be an occaſion of their Deaths: forth he went, and remembring that a ſoft place was beſt for his Falling Sickneſs, down he fell upon a Dunghil, groveling along with great Pain, ſoming at the Mouth, and gnaſhing his Teeth. The Swine came about the Dunghil, fell upon him, wounded him ſore, and had eaten him up had not his Wife and others of his Houſe heard the noiſe of the Hogs, and reſcued the falſe Prophet; however, he died fourteen days after.

His Death happened in the ſixty third Year of his Age, and in the eleventh after his *Hegira* or Flight, dying at *Medina*, and was buried there, in the

the Grave of *Aviſee* his Wife; Here is a ſtately Temple and huge, erected with elegant and magnificent Structures, daily encreaſed and adorned by the Coſts of the *Othomans*, and Gifts of other Princes. Within this Building is a Chappel not perfectly ſquare, covered with a goodly Roof, under which is the Urn of Stone called *Hagiar Monauar*, ſometimes belonging to *Aviſee* aforeſaid. This is all covered with Gold and Silk, and compaſſed about with Iron Grates gilded: within this, which ſhineth with Gold and Gems, *Mahomet*'s Carcaſs was placed, and not lifted up by force of Load-ſtone or other Art, but that ſtone Urn lieth on the ground.

The *Muſulman* Pilgrims, after their return from *Mecha*, viſit this Temple, becauſe *Mahomet*, yet living, was wont to ſay, That he would, for him which ſhould viſit his Tombe, as well as if he had viſited him living, intercede with God for a life full of Pleaſures. Therefore do they throng thither with great veneration, kiſs and embrace the grates, (for none have acceſs to the Urn of Stone) and many for love of this Place, leave their Country, yea, ſome madly put out their Eyes to ſee no Worldly thing after, and there ſpend the reſt of their days. So zealous are theſe ſottiſh People in this ſenſual, ſenceleſs, irreligious Religion.

Of the Talmud *of the* Jews, *their Dreams concerning* Adam, *&c.*

THIS *Talmud* ſaith, that *Adam*'s Body was made of the Earth of *Babylon*, his Head of the Land of *Iſrael*, his other members of other Parts of the World; ſo *R. Meir* thought he was compact of the Earth

Earth, gathered out of the whole Earth, as it is written, *Thine eyes did see my Substance*; now it is elsewhere written, *The eyes of the Lord are over all the Earth.* There are twelve hours of the Day, saith *R. Aha*, in the first whereof, the Earth of *Adam*, or earthly matter was gathered: in the second, the Trunk of his Body fashioned; in the third, his Members stretched forth: in the fourth, his Soul infused: in the fifth, he stood upon his Feet: in the sixth, he gave Names to the Creatures: in the seventh, *Eve* was given him in Marriage: in the eighth, they ascended the Bed two, and descended four: in the ninth, he received the Precept, which in the tenth he brake, and therefore was judged in the eleventh: and in the twelfth was cast out of Paradise: as it is written, *Man continued not one night in honour.* The Stature of *Adam*, was from one End of the World to the other, and for his Transgression, the Creator, by laying on his Hand, lessened him: for before, saith *R. Eleazar*, with his Hand he reached (a reacher indeed) the very Firmament: His Language was *Syriack*, or *Aramitish*, saith *R. Juda*, and, as *Rasi hlakis* addeth, the Creator shewed him all Generations, and the wise men in them. His sin, after *Jehuda*, was Heresie; *R. Jsaac* thinketh the nourishing his foreskin.

They farther tell, that he was an Hermaphrodite, a Man-woman, having both Sexes, and a double Body; the Female part joyned at the Shoulders and back parts to the Male, their Countenances turned from each other. This they prove by *Moses* his words, *So God created Man in his Image, Male and Female created he them, and he called their name* ADAM. Yet after this, is mention of *Adam*'s solitariness, and forming of *Eve* out of his side, that is,

cutting

cutting the Female Part from the Male, and ſo fitting them to Generation. Thus doth *Leo Hebræus* reconcile the Fable of *Pluto*'s *Androgynus*, with *Moſes*'s narration, out of which he thinketh it borrowed. For, as he telleth, that *Jupiter* in the firſt forming of Mankind, made them ſuch *Androgini*, with two Bodies of two Sexes, joyned in the Breſt, divided for their Pride, the Navil ſtill remaining as a Scar of the wound then made: ſo with little difference is this their Interpretation of *Moſes*.

As ridiculous and extravagant are their Opinions about their Womens Conceptions and Travel, and of one *Lilich* a ſhe Devil, which ſhould kill their children; to prevent which, they have divers expedients, which take out of their own Writings, as followeth. When a Jewiſh Woman is great with Child, and near her Time, her Chamber is furniſhed with neceſſaries; and then ſome holy and devout Man (if any ſuch may be had) with Chalk maketh a Circular Line round, and in the Chamber upon all the walls, and writeth on the Door, and within and without on every wall, and about the Bed in Hebrew Letters, *Adam*, *Chama*, *Chuts*, *Lilich*, or (after the Jewiſh pronuntiation) *Lilis*. Hereby they ſignifie their deſire, that if a woman ſhall be delivered of a Son, God may one Day give him a Wife like to *Eve*, and not a ſhrew like *Lilis*. This Word *Lilis* is read in the Prophet *Iſaiah* 34.14. interpreted a Scritch-Owl; but the Jews ſeem to mean by it a devilliſh *Spectrum* in Womans ſhape, that uſeth to ſlay or carry away Children, which are on the eighth Day to be circumcifed. *Elias Levita* writeth, that he hath read that a hundred and twenty years *Adam* contained himſelf from his wife *Eve*, and in that ſpace there came to him Devils, which conceived of him, whence were

ingendred Devils and Spirits, Faries and Goblins: and there were four Devils, Mothers, or Dams of them, *Lilith*, *Nuemah*, *Ogereth*, and *Machalath*. Thus is it read in *Ben Sira*, When God had made *Adam*, and *ſaw it was not good for him to be alone*, he made him a Woman of the Earth, like unto him, and called her *Lilis*. Theſe diſagree for Superiority, not ſuffering *Ceſare priorem Pompeiuſve Parem*: *Lilis* (made of the ſame mould) would not be underling, and *Adam* would not endure her his equal. *Lilis* ſeeing no hope of agreement, uttered that ſacred word *Jehovah*, with the Cabaliſtical interpretation thereof, and preſently did flye into the Air. *Adam* plaining his caſe, God ſent three Angels after her, viz. *Senoi*, *Senſenoi*, *Saumangeleph*, either to bring her back, or to denounce unto her, that a hundred of her Children ſhould dye in a day. Theſe overtook her over the troubleſome Sea (where one day the *Egyptians* ſhould be drowned) and did their meſſage to her: ſhe refuſing to obey, they threatned her drowning: but ſhe beſought them to let her alone, becauſe ſhe was created to vex and kill Children on the eighth day, if they were men; if women Children, on the twentieth day: They nevertheleſs forcing her to go, *Lilis* ſware to them, that whenſoever ſhe ſhould find the name or figure of thoſe Angels, written or painted on Schedule, Parchment, or any thing, ſhe would do Infants no harm, and that ſhe would not refuſe that puniſhment, to loſe an hundred Children in a day. And for this cauſe do they write theſe names on a Scroll of Parchment, and hang them on their Infants necks. Thus far *Ben Sira*.

In their Chambers always is found ſuch a ſcroll or painting: and the names of the Angels of Health (this office they aſcribe to them) are written over the

the Chamber-door. In their Book *Brandſpiegel*, Printed at *Cracovia*, 1597. is ſhewed the authority of this Hiſtory, collected by their wiſe men out of thoſe words, Gen. 1. 27. *Male and female created he them*, compared with the forming of *Eve* of a Rib in the next Chapter, ſaying, That *Lilis* the former was divorced from *Adam* for her pride, which ſhe conceived, becauſe ſhe was not made of Earth as well as he; and God gave him another *fleſh of his fleſh*; and concerning her, R. *Moſes* tells, that *Samael* the Devil came riding upon a Serpent, which was as big as a Camel, and caſt water upon her, and deceived her.

When any Jewiſh Woman is in travel, ſhe muſt not ſend for a Chriſtian Midwife, except no Jewiſh can be gotten: and then the Jewiſh Women muſt be very thick about her, for fear of negligence or injury. And if ſhe be happily delivered of a Son, there is exceeding joy through all the houſe, and the Father preſently makes feſtival proviſion againſt the Circumciſion on the eighth day. In the mean time ten Perſons are invited, neither more nor fewer, which are all paſt thirteen Years of Age: The night after her delivery, ſeven of the invited Parties, and ſome others ſometimes, meet at the Child's houſe, and make there great cheer and ſport all Night, Dicing, Drinking, Fabling, ſo to ſolace the Mother, that ſhe ſhould not grieve too much for the Childs Circumciſion.

Of the Opinion of the Chineſſes *concerning the peopling of the World after the* Flood.

THAT after the waters of Heaven had overflowed the Earth, ſo that all mankind was drowned by an univerſal Deluge; God ſeeing that the World would be deſolate, and no body to inhabit it, he ſent the Goddeſs *Amida*, the chief Lady of Honour to his Wife *Nacapiran*, from the Heaven of the Moon, that ſhe might repair the loſs of drowned mankind, and that when the Goddeſs having ſet her feet upon a Land whence the waters were withdrawn, called *Calemphuy*, ſhe was changed all into Gold, and in that manner ſtanding upright with her face looking up unto Heaven, ſhe ſweat out at her arm-pits a great number of Children, namely Males out of the right, and Females out of the left, having no other place about her body whence ſhe might bring them forth, as other Women of the World have, who have ſinned, and that for a chaſtiſement of their ſin, God by the order of Nature hath ſubjected them to a miſery full of corruption and filthineſs, for to ſhew how odious unto him the ſin was that had been committed againſt him. The Goddeſs *Amida* having thus brought forth theſe Creatures, which they affirm were thirty three thouſand three hundred thirty and three, two parts of them Females, and the other Males, for ſo ſay they the World was to be repaired, ſhe remained ſo feeble and faint with this delivery (how could ſhe do otherwiſe) having no body to aſſiſt her at her need, that ſhe fell down dead in the place, for which cauſe the Moon at that time in memory of this death of hers,

whereat

whereat ſhe was infinitely grieved, put her ſelf into mourning, which mourning they affirm to be thoſe black ſpots we ordinarily behold in her face, occaſioned indeed by the ſhadow of the Earth, and that when there ſhall be ſo many Years run out, as the Goddeſs *Amida* brought forth Children, which were, as I have delivered, thirty three thouſand three hundred thirty and three, then the Moon will put off her mourning, and afterwards be as clear as the Day.

A ſtrange and wonderful Relation of Ferdinand Mendez Pintò *a* Portugal, *which he ſaw in his Journey in* China.

AFTER the Relation of many and divers things, we came (ſaith he) to a Town anciently called *Cohilonza*, that is, the flower of the field, and had in former times been in very great proſperity; but about a hundred forty and two years before, a certain ſtranger chanced to come thither, being as it ſeems an holy man, although the *Bonzes* (which are their Prieſts) ſaid, he was a Sorcerer, by reaſon of the wonders he did, having raiſed up five dead men, and wrought many other miracles, whereat all men were exceedingly aſtoniſhed; and that having divers times diſputed with the Prieſts, he had ſo ſhamed and confounded them, as fearing to deal any more with him, they incenſed the Inhabitants againſt him, and perſwaded them to put him to death, affirming that otherwiſe God would conſume them with fire from Heaven: whereupon all the Townſmen went unto the Houſe of a poor Weaver, where he lodged, and killing the Weaver, with

his Sons, and two Sons in law of his, that would have defended him, the Holy man came forth to h em, and reprehending them for this uproar, he old them amongſt other things, 'That the God of 'the Law whereby they were to be ſaved, was called 'Jeſus Chriſt, who came down from Heaven to the 'Earth, for to become a man, and that it was need-'ful he ſhould dye for men, and that with the price 'of his precious bloud, which he ſhed for ſinners up-'on the Croſs, God was ſatisfied in his Juſtice, and 'that giving him the charge of Heaven and Earth, 'he had promiſed him, that whoſoever profeſſed his 'Law with faith and good works ſhould be ſaved, 'and have everlaſting life; and withal, that the 'Gods whom the *Bonzes* ſerved and adored with 'ſacrifices of bloud, were falſe, and Idols, where-'with the Devils deceived them. Hereat the Prieſts entered into ſo great a fury, that they called unto the People, ſaying, Curſed be he that brings not wood and fire for to burn him, which was preſently put in execution by them, and the fire beginning exceed-ingly to rage, the Holy man ſaid certain Prayers, by vertue whereof the fire incontinently went out, wherewith the People being amazed, cryed out, ſay-ing, Doubtleſs the God of this man is moſt mighty, and worthy to be adored throughout the whole world; which one of the *Bonzes* hearing, who was Ring-leader of this mutiny, and ſeeing the Townſ-men retire avvay in conſideration of that they had beheld, he threw a ſtone at the Holy man, ſaying, They which do not as I do, may the Serpent of the night ingulf them into Hell fire. At theſe vvords all the other *Bonzes* did the like, ſo that he vvas pre-ſently knock'd dovvn dead vvith the ſtones they flung at him, vvhereupon they caſt him into the River,

River, which moſt prodgiouſly ſtaid his courſe from running down, and ſo continued for the ſpace of five days together that the Body lay in it: by means of this wonder many embraced the Law of that Holy man, whereof there are a great number yet remaining in that Country. Whilſt the *Chineſſes* (ſaith he) were relating this ſtory to us, we arriv'd at a point of Land, where going to double the Cape, we deſcried a little place environed with Trees, in the midſt whereof was a great Croſs of ſtone, very well made, to which we going, proſtrated our ſelves before it with Tears in our Eyes. The People of the Village beholding us in this poſture, came to us, and kneeling down alſo, with their hands lift up to Heaven, they ſaid, *Chriſto Jeſu, Jeſu Chriſto, Maria micamuidan late impone model*; which in our Tongue ſignifieth, *Jeſus Chriſt, Jeſus Chriſt, Mary always a Virgin conceived him, brought him forth, and a Virgin ſtill remained*; whereto we weeping, anſwered, that they ſpake the very truth; Then they asked us if we were Chriſtians, we told them we were; which as ſoon as they underſtood, they carried us home to their houſes, where they entertained us with great affection; Now all theſe were Chriſtans, and deſcended of the Weaver in whoſe Houſe the Holy Man was lodged; of whom demanding, whether that which the *Chineſſes* had told us was true; they ſhewed us a Book that contained the whole Hiſtory thereof at large, with many other wonders wrought by that holy man, who they ſay was named *Matthew Eſcandel*, and that he was an Hermit of Mount *Sinai*, being an *Hungarian* by Nation, and born in a place called *Buda*: The ſame Book alſo related, that nine days after this Saint was buried, the ſaid Town of *Cohilonza*, where he was murthered, began to tremble in ſuch ſort, as all the People thereof in a mighty fright,

ran out into the Fields, and there continued in their Tents, not daring to return unto their Houſes, for they cryed out all with one common conſent, *The Blood of this Stranger craves Vengeance for the unjuſt death the* Bonzes *have given him, becauſe he preached the Truth unto us.* But the *Bonzes* rebuked and told them, that they committed a great Sin in ſaying ſo; nevertheleſs, they willed them to be of good cheer, for they would go all to *Quiay Tiguarem*, God of the Night, and requeſt him to command the Earth to be quiet, otherwiſe they would offer him no more Sacrifices: Immediately whereupon, all the *Bonzes* went accordingly in proceſſion to the ſaid Idol, which was the chiefeſt in the Town, but none of the People durſt follow them, for fear of ſome Earth-quake, which the very next night, about eleven of the Clock, as theſe deviliſh Monſters were making their Sacrifices, with odoriferous Perfumes, and other Ceremonies accuſtomed amongſt them, increaſed ſo terribly, that by the Lord's permiſſion, and for a juſt puniſhment of their wickedneſs, it quite overthrew all the Temples, Houſes, and other Edifices of the Town to the ground, wherewith all the *Bonzes* were killed, not ſo much as one eſcaped alive, being in number 4000, as the Book delivereth. Wherein it is further ſaid, that afterwards the Earth opening, ſuch abundance of Water came forth, as it clean overwhelmed and drowned the whole Town, ſo that it became a great Lake, above a hundred fathom deep; moreover, they recounted many other very ſtrange particulars unto us, and alſo how ever ſince that time the place was named *Fiunganorſee*, that is, *the Chaſtiſement of Heaven*, whereas before it was called *Cohilonzaa*, which ſignifies *the Flower*

Flower of the Field, as we have declared before.

The History of Agbarus *Prince of the* Edeſſeans, *his Epiſtle to our Saviour, with our Saviour's Anſwer, taken out of* Euſebius, *lib.*1. *cap.* 14.

AFter that the Divinity of our Lord and Saviour Jeſus Chriſt was made manifeſt unto all men, thorough the working of Miracles, he drew unto him an innumerable ſort of Strangers, far diſtant from *Judæa*, afflicted with ſundry diſeaſes, and every ſort of Malady, hoping to recover their Health, of which number King *Agbarus*, Governour of the famous Nations inhabiting beyond the River *Euphrates*, grievouſly diſeaſed in Body, incurable by the cunning of Men, hearing the renowned fame of Jeſus, and the wonderful Works which he wrought agreeable unto the ſame, publiſhed of all men; made petition unto him by Letters, requiring deliverance from this diſeaſe: Jeſus (though not preſently) yielding unto his Petition, vouchſafed to anſwer him by an Epiſtle, that ſhortly he would ſend one of his Diſciples, which ſhould cure his Diſeaſe, promiſing withal, that he ſhould not only cure his Diſeaſe, but as many as belonged unto him, which promiſe not long after he performed, for after his Reſurrection from the dead, and Aſcenſion into Heaven, *Thomas*, one of the twelve Apoſtles, ſent his Brother *Thaddæus*, accounted among the ſeventy Diſciples of Chriſt, by Divine inſpiration, unto the City *Edeſſa*, to be a Preacher and Evangeliſt of the Doctrine of Chriſt, by whom all things which concerned

concerned the promiſe of our Saviour were performed. The Reader hath an approved Teſtimony of theſe things in writing, taken out of the recorded Monuments of the Princely City *Edeſſa*: for there are found inrolled in their publick Regiſtry, things of Antiquity, and which were done about *Agbarus*'s time, yea, and preſerved unto this day. There is nothing to the contrary, but that we may hear the Letters themſelves, copied out of the Regiſtry, and tranſlated by us out of the *Syrian* Tongue.

The Epiſtle of Agbarus *to our Saviour.*

"*Agbarus* Governour of *Edeſſa*, unto *Jeſu*, the "good Saviour, ſhewing himſelf in *Jeruſalem*, "ſendeth greeting. I have heard of thee, and thy "Cures, which thou haſt done without Medicines "and Herbs; for, as the report goeth, thou makeſt "the Blind to ſee, the Lame to go, the Lepers thou "cleanſeſt, foul Spirits and Devils thou caſteſt out; "the long diſeaſed thou reſtoreſt to health, and "raiſeſt the dead to life. When that I heard theſe "things of thee, I imagined with my ſelf one of "theſe two things; either thou art a God come from "Heaven, and doeſt thoſe things; or the Son of God "that bringeſt ſuch things to paſs: wherefore by theſe "my Letters I beſeech thee, to take the Pains to come "unto me, and that thou wilt cure this my grievous "Malady, wherewith I am ſore vexed. I have heard "moreover that the *Jews* murmure againſt thee, and "go about to miſchief thee, I have here a little City "and an honeſt, which will ſuffice us both.

Our Saviours Anſwer to Agbarus.

"*Agbarus*, bleſſed art thou, becauſe thou haſt "believed in me when thou ſaweſt me not, for

" for it is written of me, that they which ſee me ſhall " not believe in me, that they which ſee me not " may believe, and be ſaved. Concerning that thou " wroteſt unto me, that I ſhould come unto thee, I " let thee underſtand, that all things touching thy " meſſage are here to be fulfilled, and after the fulfil- " ling thereof I am to return again to him that ſent " me. But after my aſſumption I will ſend one of " my Diſciples unto thee, which ſhall cure thy " Malady, and reſtore life unto thee, and them " that be with thee.

Theſe, Epiſtles *Euſebius* ſaith, he tranſlated out of the Records of *Edeſſa*, written in the *Syrian* Tongue, in which Records it afterward followed, that when Jeſus was taken up, *Judas* (which is alſo called *Thomas*) ſent unto him *Thaddæus* the Apoſtle, one of the ſeventy, who, when he came, remained with one *Tobias* the Son of *Tobias*. When that the ſame was ſpread of him, and that he was made manifeſt by the Miracles which he wrought, it was ſignified to *Agbarus*, and ſaid, the Apoſtle of Jeſus is come, of whom he wrote unto thee *Thaddæus* by that time began, thorough the power of God, to cure every ſore and ſickneſs, ſo that all men greatly marvelled. *Agbarus* hearing of the weighty and wonderful works which he wrought, that he cured in the name and power of *Jeſus*, forthwith ſuſpected the ſame to be he of whom *Jeſus* had written, ſaying, after my Aſcenſion I will ſend one of my Diſciples unto thee, which ſhall cure thy Malady. And when he had called unto him *Tobias*, where *Thaddæus* hoſted, he ſaid unto him, I hear ſay, that a certain mighty man come from *Jeruſalem* is lodged with thee, and cureth many in the name of *Jeſus*. Who made anſwer, and ſaid: yea, Lord, there

there came a certain Stranger and hoſted at my Houſe, which hath done wonderful things. To whom the King ſaid, Bring him unto me. *Tobias* returning unto *Thaddæus*, ſaid unto him, *Agbarus* the Governour ſent for me, and commanded that I ſhould bring thee unto him, that thou may'ſt cure his Diſeaſe. *Thaddæus* anſwered, I go, for it is for his ſake that I am ſent thus mightily to work. *Tobias* ſtirring betimes the next day, took with him *Thaddæus*, and came to *Agbarus*. As he came, even at his Entrance, there appeared unto *Agbarus*, in the preſence of his chief men, a great and ſtrange ſhew in the Countenance of *Thaddæus* the Apoſtle; at which ſight *Agbarus* did reverence unto *Thaddæus*, ſo that all they which were preſent marvelled. None of them ſaw the ſight ſave *Agbarus* alone, which queſtioned with *Thaddæus*, and ſaid, Art thou of a truth a Diſciple of *Jeſus* the Son of God, which made me this promiſe; *I will ſend unto thee one of my Diſciples, which ſhall cure thy Diſeaſe, and ſhew Life unto thee and all thine?* To whom *Thaddæus* made Anſwer, Becauſe thou haſt greatly believed in the Lord *Jeſus* that ſent me, therefore am I ſent unto thee, but in caſe that thou believe him as yet, thy hearty Petitions according unto thy Faith thou ſhalt obtain. To whom *Agbarus* ſaid, I have continued ſo believing in him, that I could have found in my heart mightily to deſtroy the *Jews* which crucified him, were not the *Roman* Empire a Let unto my purpoſe. *Thaddæus* ſaid again, our Lord and God Jeſus Chriſt fulfilled the Will of his Father, which being finiſhed, he is aſcended unto him. *Agbarus* anſwered, And I have believed in him and in his Father. To whom *Thaddæus* replyed; Therefore in the name of the ſame Lord *Jeſus* I lay my hand upon

upon thee: which when he had done, he was forthwith cured of his Malady, and delivered of the pain that preſſed him ſore. *Agbarus* marvelled at this, that even as it was reported to him of *Jeſus*, ſo in truth by his Diſciple and Apoſtle *Thaddæus*, without Apothecary ſtuff and vertue of Herbs, he was cured. And not only he, but alſo *Abdus* the Son of *Abdus*, grieved with the Gout, and falling at the feet of *Thaddæus*, recovered his former Health by the laying on of his Hands. He cured alſo many other of his Fellow-Citizens, working marvellous and miraculous things, and preaching the Word of God. To whom *Agbarus* ſaid again, Thou *Thaddæus*, thorough the Power of God, doſt theſe things, and we have thee in admiration: I pray thee moreover, that thou expound unto me the coming of *Jeſus*, how he was made Man, his Might, and by what Power he brought ſuch things as we heard to paſs. To whom *Thaddæus*; At this Seaſon (ſaith he) I will be ſilent, though I am ſent to preach his Word, but to morrow call together to my Sermon all thy People and Fellow-Citizens, then will I ſhew to them the Word of God, and ſow the Word of Life, and teach the manner of his coming, how he was made Man, of his Meſſage, and to what end he came, being ſent from the Father; moreover, of his Miracles and Myſteries uttered in this World, and Power in bringing things to paſs: beſides this, his new preaching, and how bare, ſlender, and humble he ſeemed in outward Appearance; how he humbled himſelf, and died, and abated his Divinity; what great things he ſuffered of the *Jews*, how he was crucified, and deſcended into Hell, and rent that Hedge and mid-wall never ſevered before, and raiſed the dead that of long time had ſlept; how that

that he descended alone, but ascended unto the Father accompanied with many; how that he sitteth in Glory at the right hand of God the Father, in Heaven; and last of all, how he shall come again with Glory and Power to judge both the quick and the dead. When the Morning was come, *Agbarus* commanded his Citizens to be gathered together to hear the Sermon of *Thaddæus*; which being ended, he charged, that Gold, coined and uncoined, should be given him: but he received it not; saying, insomuch that we have forsaken our own, how can we receive other Mens?

These things (saith *Eusebius*) were done the three and fortieth Year, which being translated word for word out of the *Syrian* Tongue, he thought good to publish.

The Conversion of a Thief by St. John *the Apostle, related by* Clemens, *and quoted by* Eusebius, Lib. 3. ch. 20.

HEAR (saith he) a Fable, and yet not a Fable, but a true Report of *John* the Apostle, deliver'd unto us, and committed to memory. After the decease of the Tyrant, when he had returned to *Ephesus*, out of the Isle *Patmos*, being requested, he went unto the Countreys adjoyning, partly to consecrate Bishops, partly to set in order whole Churches, and partly to chuse by Lot unto the Ecclesiastical function, of them whom the holy Ghost had assigned. When he was come unto a certain City not far distant, (the name whereof divers do express) and among other things had recreated the Brethren, beholding a young man of a goodly body, gracious face, and fer-

fervent mind, he turned his face unto him that was appointed chief over all the Biſhops, and ſaid, I commend this young man unto thy Cuſtody, with an earneſt deſire, as Chriſt and the Church bear me witneſs. When he had received his charge, and promiſed diligence therein, he ſpake and proteſted unto him the ſecond time in words to the like effect. Afterwards he returned to *Epheſus*. But the Elder taking the young man that was delivered unto him, brought him up at home, and ceaſed not, but cheriſhed him ſtill: and in proceſs of time baptized him. He came at length to be ſo diligent and ſerviceable, that he made him a Phylacterie or Livery Garment, ſigned with his maſter's Arms. But this young man became very diſſolute, and perniciouſly accompanied himſelf with them of his own years, idle, diſſolute, and acquainted with ill behaviour. Firſt, they bring him to ſumptuous Banquets: next they guide him in the night to ſteale and to rob: after this, they require that he conſent to the committing of a greater offence. Thus he acquainting himſelf by little and little, through the greatneſs of his capacity, much like a Horſe of a hardened mouth, fierce, ſtrong, and hardy, forſaking the right way, with the biting of the Bridle, bringeth himſelf into a bottomleſs pit of all miſorder and outrage. At length, deſpairing of the Salvation that cometh of God, being paſt all hope of Grace, he practiſed no toy nor trifle, but once being over ſhooes, he proceeded forward, and took the like lot with the reſt of his Companions; and a rout of Thieves being gathered together, he became a moſt violent Captain over them, wholly bent to ſlaughter, murther, and extream cruelty. In the mean while, neceſſity ſo conſtraining, the Biſhop ſent for *John*: He, when he had ended and

finiſhed

finished the cause of his coming. Go to (saith he) O Bishop, restore to us thy Charge, which I and Christ have committed unto thy Custody, the Church, whereof thou art Head, bearing witness. The Bishop at the first was amazed, supposing some deceit to be wrought touching Money which he had not received, yet was he not able to answer him, for that he had it not, neither to mistrust *John*. But when *John* had said, I require the young man, and the Soul of our Brother; then the Elder looking down with a heavy Countenance, sobbing and sighing, said, He is dead. To whom *John* said, How? and by what kind of Death? He answered, He is dead to God, for he is become wicked and pernicious, and in short, a Thief; for, he keepeth this Mountain over against the Church, together with his Associates. The Apostle then rending his Garment, and beating his Head with great Sorrow, said, I have left a wise Keeper of our Brother's Soul; prepare me a Horse, and let me have a Guide. He hastened out of the Church, and rode in Post; being come to the place appointed, he is straitway taken of the thievish Watch; he neither flyeth nor resisteth, but exclaimeth: for this purpose came I hither, bring me unto your Captain, who in the mean space, as he was armed, beheld him coming: But when he saw his Face, and knew that it was *John*, he was stricken with Shame, and fled away. The old man, forgetful of his Years, with Might pursueth him flying, and cryeth, My Son, why flyest thou from me thy Father, unarmed and old? Tender my Case, O Son, be not afraid, as yet there remaineth hope of Salvation; I will undertake for thee with Christ, I will die for thee if need be, as Christ died for us; I will hazard my Soul for thine,

trust

truſt to me, Chriſt ſent me. He hearing this, firſt ſtood ſtill, caſting his countenance to the Ground, next ſhook off his Armour, trembling for Fear, and wept bitterly. He embraced Saint *John*, and coming unto him, anſwered, as well as he could for weeping, ſo that again he ſeemed to be baptized with Tears, the ſhaking of the Hand onely omitted. The Apoſtle, when he had promiſed and proteſted to procure for him Pardon of our Saviour, and prayed, and fallen upon his knees, and alſo kiſſed his right hand, now cleanſed through repentance, brought him unto the Church again. When that alſo he had poured forth oftentimes prayers for him, and ſtrugled with him in continual faſtings, and mollified his Mind with divers and ſundry Sermons, and confirmed him, departed not before he had fully reſtored him unto the Church, and exhibited a great example of true repentance, a great trial of new Birth, and a ſingular token of the viſible Reſurrection.

The Conſpiracy of Earl Gowry *to have murthered King* James *in* Scotland. Anno 1600.

William Lord *Ruthen*, Earl *Gowry*, was for Rebellion put to death at *Sterlin Anno* 1584, yet notwithſtanding, his eldeſt Son *John* not long after was reſtored in blood, and had leave to travel beyond Seas; where he carried a cankred Heart againſt the King for his Father's Death, although his Majeſty were then but two years old; for at *Padoua*, amongſt other impreſſa's in a fencing School, he cauſed *a hand and Sword, aiming at a Crown for his Device*. Returning home, and too big in his own thoughts to be comprehended with Court obſervance, he retired to his

Family, accompanied with ſuch of his Creatures that could deſcend to obſerve him, only a Brother of his named *Alexander* was deſigned to play the Courtier to take off the ſuſpition, being of the King's Bed-Chamber. In the mean time the Earl gets what Confederates he could into his conſpiracy, and ſo the Murther of the King was reſolved of on this manner.

The Earl ſends his Brother *Alexander* from Saint *Johnſtons*, his Houſe, to the King at *Faulkland*, to entice him thither with as much privacy as could be. And over-night, the fourth of *Auguſt* 1600. commands one of his ſervants, *Andrew Henderſon*, to ride with his Brother *Alexander*, and one *Andrew Ruthen*, to *Faulkland* to the Court the next morning by ſeven a clock. The King putting his foot in the ſtirrop to hunt, *Alexander* tells him, that he had apprehended one lately come from beyond Seas, with much Gold coyn, and ſundry ſuſpitious Letters to Popiſh Lords; adviſing his Majeſty to receive the Mony and Letters, and to examin the Perſon, being in ſafety with his brother at Saint *Johnſtons* (but ten miles) and this to be done ſpeedily and privately; which vvas concluded on, and to be done at Noon, vvhilſt his Train and Attendants ſhould be at dinner. *Alexander* immediately commands *Henderſon* to ſpeed to his Brother, finding him in his Chamber, vvhere they had communication, that the King vvould be there by Noon, and that the buſineſs took vvell vvith the King, for he clipt him about the neck. That he vvas accompanied vvith a ſlender Train, the Duke of *Lenox*, Sir *Thomas Erſkin*, and about a dozen perſons more. Well, ſays the Earl, get on your plate ſleeves, for I muſt take an High-land Robber.

The King ſtaying longer in his ſport of hunting than was expected, the Earl at middle of dinner;

An-

Andrew Ruthen came in haſte, and ſignified the King to be neer at hand; preſently after came *Alexander*, and William *Blaire*, and withdrew themſelves to conſult, ſending *Henderſon* for the Earl's Gauntlet and Steel Bonnet; at the inſtant the King comes in, is received by the Earl, and retires to dinner.

Alexander bids *Henderſon* to fetch the keys of the Chambers from one *William Rynd*, and preſently after *Crauſton* requires *Henderſon* to come to the Earl, who commanded him to attend his Brother *Alexander*, and to do what e're he did bid him; which was to be locked up within the round Chamber, and to ſtay in ſilence till his return.

Neer the end of dinner, the King at his Fruit, and the Lords and Waiters gone to eat, *Alexander* begs of his majeſty in this opportunity to withdraw, and to diſpatch the buſineſs. And up he leads him through four or five rooms, locking each door behind them, till they came into the round Chamber, where *Henderſon* ſtood armed. No ſooner entred, but inſtantly *Alexander* clapping on his Hat, puls out *Henderſon's* Dagger, and holding it to the King's breaſt, with a ſtern countenance faces the King, and ſays, Now Sir, you muſt know I had a Father, whoſe blood calls for revenge, and you muſt die, and pointing to the Kings heart with the dagger, *Henderſon* tript it out of his hand, who afterwards depoſed, that he did verily believe if *Alexander had retained the Dagger ſo long as one might goe ſix ſteps, he had killed the King therewith*; but wanting the Dagger, the King gave him gentle Language, *excuſing himſelf from the Death of* Gowry, *by his then infancy*; *adviſing him not to lay violent hands on the ſacred Perſon of his anointed Sovereign, eſpecially in a cauſe of his innocency*, pleading the Laws of

God and man; and his merits, *by reſtoring his Brother in Blood and Honours; by breeding his Siſter the neareſt in the Queens affection, and by his reception of his Bed-chamber, withall promiſing Pardon of all that is paſt*, which wrought ſo much upon *Alexander* for the preſent, that he leaves the King in Cuſtody of *Henderſon* until he returns from his Brother, having taken oath of the King nor to ſtir nor cry out, and ſo locks them in.

Alexander gone, *Henderſon* trembles with reverence of his Soveraign, and craves Pardon; the King works upon his paſſion, and asks him what he was? who anſwered, a ſervant of the Earls; *and wilt thou kill me*? ſays the King; he replyed with an oath, himſelf would ſooner die.

Preſently *Alexander* enters with a Garter in his hand, and ſays, Sir, there is no remedy, by God you muſt dye, and ſtrives to bind the Kings hands; who ſaid, *Nay, ſall you not, Ise die a free man*, and ſtrugling together, *Alexander* got the Kings head under his arm, and his hand upon his mouth, which the King bit by the thumb, and dragging him to the window, bade *Henderſon* open it; which being done, the King cried out into a back Court, vvhere the Duke, the Earl of *Mar*, and others were in purſuit of him, who was rumour'd to be gone out the back way into the Park.

At this ſudden cry of Treaſon, and known to be the Kings voice, they haſtened to the Chamber where he dined, but no entrance was found. The while *John Ramſey* and Sir *Thomas Erſkin* got up by a turn-pike back pair of ſtairs, directed that way by a boy of the Houſe, who ſaw *Alexander* aſcend that way, and forcing one door finds them panting. *Ramſey* caſts off his Hawk from his

his Fiſt, draws out his Faulchion, and wounds him deadly in the Belly, *(being bid to ſtrike low, for the King found him armed with a Male;)* and at that inſtant comes in Sir *Thomas Erskin*, Doctor *Herres*, and one *Wilſon*, and by them was the Body diſpatch'd, whilſt *Henderſon* ſlipt away. But ſoon they ſuſpected, by the noiſe of unlocking doors, that *Gowry* himſelf was coming to aſſail them; wherefore they adviſed the King to withdraw into the Lobby, and caſt the King's Coat upon the dead Body.

The Earl ſoon entred by his double Keys, with ſeven Servants, the fore-way, and his Caſe of Rapiers, his uſual Weapon, ready drawn, to whom *Erskin* earneſtly ſaid, (to divert him from his purpoſe) *What do you mean my Lord? The King is killed*, and points to his Brothers covered Body, bleeding on the ground.

At the uttering of thoſe Words, *Gowry* ſtops, and abating of his Fury, ſinks the points of his Weapons; when ſuddenly *Herres* aſſails him with his ruſty Sword, *Ramſey* ſteps in and ſtrikes him to the Heart, yet not ſo ſoon but the Earl thruſt him into the Thigh, aſſiſted by *Crawſton*, who hurt *Erskin* and *Herres* in the hand, and they run him through his Body, who lived only long enough to be hanged and quartered.

Forthwith came up all the Lords, the Court, and Townſmen; where, after thanks to God for this Mercy, they ſurveyed *Gowry*'s Body, which did not bleed *untill a Parchment was taken out of his Boſom with Characters, and theſe Letters, which put together, made* TETRAGRAMMATON; having been told, *His Blood ſhould not ſpill whilſt he had that Spell.* Being thus deceived by the Devil, he thought he ſhould not die until he had Power and Rule, which

he had of the King, and ſo ſuffered by the Sword.

The Bodies of the two Brothers were ſentenced by the Parliament, hanged on a Gibbet, diſmembred, and their Heads ſet upon the Priſon Houſe, and then ordained the fifth day of *Auguſt*, in all Ages to come, ſhould be ſolemnly kept for publick Prayers.

Thus this Earl, by his horrid Treaſon, undid his Family, two of his Brothers, *William* and *Patrick*, flying beyond Sea: there ſtill remained in *Scotland* a younger Son, being then a Child, who was from that time impriſoned by Act of Parliament, and ſo continued afterwards in the Tower of *London*, untill King *James* his Death, but by King *Charles* reſtored to Liberty, with a ſmall Penſion, which kept him like a Gentleman, untill diſcontinued by the Rump Parliament; by which means that farling, he walked the Streets poor, only inrich'd in his Skill of Chymical Phyſick, and in other parts of Learning, which he got whilſt he loſt his Liberty.

Now remaineth to tell ye the King's Grace and Preferment unto his Reſcuers; Sir *Thomas Erskin* was created Earl of *Kelly*, and by degrees, Knight of the Garter, Captain of the King's Guard, and Groom of the Stool. Dr. *Herres* was well rewarded, but lived not long after. *Henderſon* had a large Penſion confirmed by Act of Parliament, which he lived to enjoy a long time. *Ramſey* had the honour of Knight-hood, with additional bearing of his Coat of Arms, *A Hand holding forth a Dagger, mounted proper, piercing a bloody Heart, the Point crowned Imperial, with this Motto*;

Hæc dextra vindex, Principis & Patriæ.

Upon which, one thus verſified.

An Arm and Hand (well arm'd with heavenly might)
That gripes a juſt drawn Sword thruſt through a heart
Adorned with a Royal Diadem; This

This, and this Motto was his own by Right,
Given by his Sovereign for his juſt Deſert,
And in his Coat of Arms inſerted them.

His right hand did revenge, and overcame,
His Prince and Countries Foes, and purchaſe Fame.

Next he attained to be Lord Viſcount *Hadington*, and Earl of *Holderneſs*, living in great Love and Splendour all the days of King *James*, whom he quickly after followed to the Grave, dying on Tueſday the 24*th*. of *January*, 1625. and was buried in the Abbey Church of *Weſtminſter*, the laſt of *February* next following. Seven notable Obſervations were remarkable in his Life, happening each of them upon a *Tueſday*, which one thus comprehended in a Sonnet.

Upon a *Tueſday* he his Birth began,
Upon a *Tueſday* he his Baptiſm had,
Upon a *Tueſday* he his Honour wan
Upon the *Gowries*, (whoſe Intents were bad)
Upon a *Tueſday* he at firſt did wed
The noble *Suſſex* Daughter, who deceaſt;
Upon a *Tueſday* then he married
Sir *William Cockain's* Child, by Heavens beheſt.
Upon a *Tueſday* he did taſte Death's Cup,
And to his bleſt Redeemer gave his Spirit,
Upon a *Tueſday* he was cloſed up (herit.
Within his Tomb, which doth his Corps in-
Thus upon *Tueſdays* 'twas his Lot to have,
Birth, Baptiſm, *Honour*, two Wives, Death, and (Grave.

Eight years after this treaſonable Attempt of the *Gowries*, *George Sprot*, one of the Earl's Confederates, Notary Publick at *Aymouth* in *Scotland*, from ſome Words of his, ſparingly and unawares expreſſed,

and ſome Papers found in his Houſe; whereof being examined, with little ado he confeſſed, and was condemned and executed at *Edenburgh. Auguſt* 12. 1608.

He died very penitently, and to thoſe Miniſters which viſited him after his Condemnation, he confeſſed his Guilt with great Humiliation. Afterwards ganging up the Ladder, with his Hands looſe and unty'd, he was again put in Mind of his Confeſſions; and for the greater aſſurance thereof, performed an Act marvellous, promiſing by God's Aſſiſtance to give them an evident Token before the yielding up of his Spirit, which was, when he had hung a very good while, he lift up both his hands a good height, and clapped them together three ſeveral times, to the Wonder of thouſands of Spectators.

A notable Combat betwixt a Knight and an Eſquire in the time of Richard *the Second.*

THIS Combat was fought before the King's Palace at *Weſtminſter*, on the Pavement there, betwixt one Sir *John Anneſly* Knight, and one *Thomas Katrington*, Eſquire, the ſeventh of *June*, *Anno* 1380. the occaſion thus.

The Knight accuſed the Eſquire of Treaſon, for that where the Fortreſs of S. *Saviour*, within the Iſle of *Conſtantine* in *Normandy*, belonging ſometime to Sir *John Chandos*, had been committed to the ſaid *Katrington* as Captain thereof, to keep it againſt the Enemies; he had for Money ſold and delivered it over to the French-men, whereas he was ſufficiently provided of Men, Munition and Victuals, to have defended it againſt them. And ſince the Inheritance

of

of that Fortreſs and Lands belonging thereto, had appertained to the ſaid *Anneſly* in right of his Wife, as neareſt Couſin by Affinity to Sir *John Chandoz*, if by the falſe Conveyance of the ſaid *Katrington* it had not been made away, and alienated into the Enemies Hands, he offered therefore to try the Quarrel by Combat againſt the ſaid *Katrington*: which being put to the Judgment of ancient Knights, it was by them delivered, That for ſuch a Foreign Controverſie that had riſen within the Limits of the Realm, but touched Poſſeſſion of things on the further ſide the Sea, it was lawful to have it tryed by Battel, if the cauſe were firſt notified to the Conſtable and Marſhal of the Realm, and that the Combat was accepted by the Parties.

Hereupon was the Day and Place appointed, and all things provided ready, with Liſts, railed and made ſo ſubſtantially, as if the ſame ſhould have endured for ever. The Concourſe of People that came to *London* to ſee this tryed, was thought to exceed that of the King's Coronation; ſo deſirous men were to behold a ſight ſo ſtrange and unaccuſtomed.

The King, and his Nobles, and all the People, being come together in the morning of the day appointed, to the place where the Liſts were ſet up, the Knight being armed, and mounted on a fair Courſer, ſeemly trapped, entereth firſt as Appellant, ſtaying till his Adverſary the Defendant ſhould come. And ſhortly after was the Eſquire called to defend his Cauſe, in this form; *Thomas Katrington*, Defendant, come and appear, to ſave the Action for which Sir *John Anneſly*, Knight and Appellant, hath publickly and by Writing appealed thee: He being thus called thrice by a Herald at Arms, at the third Call he cometh, armed likewiſe, and riding on a Courſer trapped.

ped with Traps, embroidered with his Arms.

At his approaching to the Liſts, he alighted from his Horſe, leſt, according to the Law of Arms, the Conſtable ſhould have challenged the Horſe if he had entred within the Liſts: but his ſhifting nothing availed him; for the Horſe, after his Maſter was alighted, ran up and down by the Rails, thruſting his Head ſometimes over, and ſometimes both Head and Breaſt; ſo that the Earl of *Buckingham*, becauſe he was High Conſtable of *England*, claimed the Horſe afterwards, ſwearing that he would have ſo much of him as had appeared over the Rails, and ſo the Horſe was adjudged unto him.

But now to the matter of the Combate; (for this Challenge of the Horſe was made after) as ſoon as the Eſquire was come within the Liſts, the Indenture was brought forth by the Marſhal and Conſtable, which had been made and ſealed before them, with conſent of both Parties, in which were contained the Articles exhibited by the Knight againſt the Eſquire, and there the ſame was read before all the Aſſembly. But the Eſquire, whoſe Conſcience was thought not to be clear, but rather guilty, went about to make Exceptions, that his cauſe by ſome means might have ſeemed the ſounder. But the Duke of *Lancaſter* hearing him ſo ſtay at the matter, ſware, that except, according to the Conditions of the Combate and the Law of Arms, he would admit all things in the Indentures compriſed, that were not made without his own Conſent, he ſhould, as guilty of the Treaſon, forthwith be had to Execution. The Eſquire hearing this, ſaid, that he durſt fight with the Knight, not only in thoſe Points, but in any other matter whatſoever: for, he truſted more to his ſtrength of Body, and favour of his Friends, than

than in the cauſe which he had taken upon him to defend, being a mighty man of Stature, whereas the Knight among thoſe that were of a mean Stature, was one of the leaſt.

Before they entred the Battel, they both took an Oath, as well the Knight as the Eſquire, that the Cauſe in which they were to fight was true, and that they dealt with no Witchcraft nor Art Magick, whereby they might obtain the Victory of their Adverſary; nor had about them any Herb, or Stone, or other kind of Experiment which Magicians uſe to triumph over their Enemies. This Oath receivedof either of them,and therewith having made their Prayers devoutly, they began the Battel, firſt with Spears, after with Swords, and laſtly with Daggers; fighting ſo a long time, till at laſt the Knight had bereft the Eſquire of all his Weapons, manfully overthrowing his Enemy. But as the Knight would have fallen upon the Eſquire, thorough Sweat that ran down by his Helmet, his ſight was hindred, ſo that thinking to fall upon the Eſquire, he fell down ſideling by him; which being perceived by his Enemy, although he was almoſt overcome with long fighting, yet made he to the Knight, and threw himſelf upon him, ſo that many thought the Knight would be overcome, though others doubted not but that the Knight would recover his Feet again, and get the Victory of his Adverſary.

The King in the mean time cauſed it to be proclaimed, that they ſhould ſtay, and that the Knight ſhould be raiſed up from the ground, and ſo meant to take up the matter betwixt them. But thoſe that were ſent for that purpoſe, the Knight beſought them, that it might pleaſe the King to permit them

to

to lye ſtill, for he thanked God he was well, and doubted not to obtain the Victory, if the Eſquire might be ſuffered ſtill to lye on him.

But when it would not be ſo granted, he was contented to be raiſed up, and was no ſooner ſet on his feet, but he chearfully went to the King without any mans help; whereas the Eſquire could neither ſtand nor go without the help of two men to hold him up, and therefore was ſet in his Chair to take his eaſe, to ſee if he might recover his ſtrength.

The Knight at his coming before the King, beſought him and his Nobles to grant him ſo much, that he might be laid on the ground, as before, and the Eſquire to be laid upon him; for the Knight perceived that his Adverſary, through exceſſive heat, and the weight of his Armour, did marvellouſly faint, ſo as his Spirits were in a manner taken from him. The King and the Nobles perceiving the Knight ſo couragiouſly to demand to try the Battel forth to the uttermoſt, offering great Sums of Money that ſo it might be done, decreed, that they ſhould be reſtored again to the ſame plight in which they lay when they were raiſed up. But in the mean time, the Eſquire fainting, and falling down in a ſwoon, fell out of his Chair, as one that was like to yield up his laſt Breath preſently among them. Thoſe that ſtood about him caſt Wine and Water upon him, ſeeking ſo to bring him again, but all would not ſerve, till they had plucked off his Armour, and his whole Apparel, which thing proved the Knight to be the Vanquiſher, and the Eſquire vanquiſhed.

After a little time, the Eſquire began to come to himſelf, and lifting up his Eyes, began to hold up his head, and to caſt a gaſtly look on every one about him; which when it was reported to the Knight, he co-

cometh to him armed as he was, (for he had put off no piece ſince the beginning of the Fight) and ſpeaking to him, called him Traytor, and falſe perjured man, asking of him if he durſt try the Battel with him again: but the Eſquire having neither Sence nor Spirit whereby to make anſwer; proclamation was made that the Battel was ended, and every one might return home.

The Eſquire, immediately after he was brought to his lodging, and laid in Bed, grew diſtracted, and ſo continuing ſtill out of his Wits, about nine of the Clock the next day he died.

Of ſuch another like Combat fought in France.

THIS Combat was between one *Robert le Blanch* and *Lewis le Force*, in a caſe of Treaſon, *Blanch* the Appealant grapples *Le Force*, and caſts him down, ſets his left foot upon the others ſtomach, holding up his right hand, with his Sword by the Hilt, his left hand within a Foot of the point, and therewith preſently he meant to ſtab him: but to add more ſtrength, his right foot was ſomewhat raiſed from the Ground; when inſtantly the King cryed hold, hold, caſting his Truncheon to part them, whereat *Le Force* nimbly leapt up without hurt.

The King being willing to preſerve *Le Force's* Life, not with any good affection (for he ſuppoſed him guilty) but for the future examination of Confederacy; yet he adjudged him vanquiſhed, which the defendant utterly denied, and craved Judgment of the Conſtable and Marſhal, who had a pretty way to ſave the Kings Honour, and yet to do juſtice, which was, that *Le Force* ſhould be proſtrate to the fatal ſtroak as before, and the Appellant with all his former advantage

tage and form of Poſtures, and ſo they did. When *Le Force* with nimble ſtrength lifted up *Blanch* his right foot, which tript him down, skipt up himſelf, and ſtab'd the other to the Heart. And forthwith kneeling to the King, told him, *That beſides the Aſſiſtance of his Patron Saint, the merit of Innocency, and the event of this legal Tryal, which he in honour would not refuſe*; yet for more ſatisfaction to his Majeſty he produced ſix ſufficient Witneſſes, attending in the Field, whom he preſerved upon all events, and who cleered him.

However, the King quarrelled with the Conſtable and Marſhal for declining his Sentence, being Supream; which they humbly denyed. *The King being a Party in caſe of Treaſon, or Felony, cannot be Judge; in Lands and Honour he may.* This diſtinction in thoſe times of Treaſon, was taken for Reaſon.

A remarkable piece of Juſtice done by the Emperour Rodolphus.

Rodulph the Emperour of *Germany* being at *Norimberg*, intent about the affairs of the Empire; there came a Merchant to him, and complained, that having left a Bag with two hundred Marks in it, with a Citizen with whom he had lodged, the man now denied the ſame; the Emperour asketh him for his Proofs: he takes his Oath of it, but could produce no other Witneſſes: The Emperour bids him to ſtay in another Room, enquiring of him what manner of Bag it was, wherein the Money was put. Then purpoſing to ſend for the man, it fell out, that he amongſt other Citizens came to ſalute and welcome the Emperour. The Emperour knowing the man,

man, ſaid to him: *O Sir, methinks you have a very handſome Hat, pray thee give it me:* the Citizen gave it, and took it for an Honour that the Emperour would accept of it; then did he withdraw himſelf, and ſent a Servant to this Man's Wife, deſiring her from her Husband to ſend him ſuch a Money-bag (deſcribing of it) and that (ſaid he) you may know that I come from your Husband, he gave me his Hat for a Token. The Woman ſought out the Bag, and gave it him; the Emperour ſhews the Merchant the Bag, who knew it, and rejoyced at the ſight of it. Then the Emperour calling the Citizen, tells him, that this man had complained to him that he had cozened him of a Sum of Money delivered into his Cuſtody; the Citizen denies, and ſwares that none was delivered to him: the Emperour produceth the Bag; the Citizen was confounded, and faulters in his words; whereupon the Emperour cauſeth him to pay the Merchant to the full, and ſets a good fine upon his head beſides, and ſo the buſineſs was ended.

Of the great friendſhip betwixt Damon *and* Pithias, *two* Pythagorean *Philoſophers.*

THeſe two Friends were both of them Students of *Pythagoras*'s Learning; it ſo happened, that one of them was accuſed to have conſpired againſt *Dionyſius* King of *Sicilie*, for which they were both taken, and brought before the King, who immediately gave ſentence, that he who was accuſed ſhould be put to death. This Judgment being paſſed on him, he deſired of the King that ere he died, he might return home to ſet his houſhold in order, and to diſtribute his goods; whereat the

the King laughing, demanded of him ſcornfully, what pledge he would leave him to come again. At which words, his Companion ſtept forth, and ſaid, that he would remain there as a Pledge for his Friend; that in caſe he came not again at the day appointed, he willingly would loſe his Head. Which Condition the Tyrant received; and the young man that ſhould have dyed was ſuffered to depart home to his Houſe, where he did ſet all things in order, and diſpoſed his Goods as he thought meet. The day appointed for his Return being come, and moſt part of it paſt, the King called for him that was Pledge, who came forth merrily, without any ſhew of Fear, and freely offered to abide the Sentence of the Tyrant, willing to dye for the ſaving the Life of his Friend. But as the Officer of Juſtice had cloſed his Eyes with a Kerchief, and had drawn his Sword to have ſtricken off his Head, his Fellow came running, and crying, That the day of his Appointment was not yet fully paſt; wherefore he deſired the Miniſter of Juſtice to looſe his Fellow, and to prepare to do Execution on him that had given the occaſion. Whereat the Tyrant being much abaſhed, commanded both of them to be brought to his Preſence; and when he had enough wondered at their noble Diſpoſitions, and their Conſtancy in Friendſhip, he offering to them great Rewards, deſired them to receive him into their Company: and ſo doing them much Honour, did ſet them at Liberty.

Another of Chriſtian Friendſhip.

UNDER the ſeventh Perſecution, *Theodora*, a godly Virgin, for her Religion was condemned to the Stews, where her Chaſtity was to be a Prey

to

to all Comers: which Sentence being executed, many wanton young men were ready to preſs into the Houſe. But one of the brethren, called *Didymus*, putting on a Soldiers habit, would have the firſt turn, and ſo going in, perſwaded her to change Garments with him, and ſo ſhe in the Soldiers habit eſcaped: and *Didymus* being found a man, was carried before the Preſident, to whom he confeſſed the whole matter, and ſo was condemned. *Theodora* hearing of it, thinking to excuſe him, came and preſented her ſelf as the guilty Party, deſiring that ſhe might die, and the other be excuſed; but the mercileſs Judge cauſed them both to be put to death.

The admirable love and affection betwixt Titus *and* Giſippus, *two Noble young men, the one of* Rome, *the other of* Athens.

THere was in the City of *Rome*, a noble Senator named *Fulvius*, who ſent his Son called *Titus*, being a child, to the City of *Athens* in *Greece* (the fountain then of good Letters) there to learn and be inſtructed, boarding him with a worſhipful man of that City, called *Chremes*. This *Chremes* had a Son named *Giſippus*, who not onely was equal to the ſaid young *Titus* in years, but alſo in ſtature, proportion of body, favour, countenance and ſpeech; in a word, ſo like, that without much difficulty it could not be diſcerned of their own Parents which was *Titus* from *Giſippus*, or *Giſippus* from *Titus*. Theſe two young Gentlemen, as they ſeemed to be one in form and perſonage, ſo ſhortly after acquaintance, the ſame Nature wrought in their hearts ſuch a mutual affection, that their wills and appetites daily more and more ſo confede-

rated themſelves, that it ſeemed no other when their names were declared, but that they had onely changed their places, iſſuing (as I might ſay) out of one body and entring into the other. They went to their Learning and Study together, as alſo to their Meals and Paſtimes, delighted both in one doctrine, and profited equally therein, with ſuch fruitful encreaſe, that in few years ſcarce any in *Athens* were comparable unto them. At laſt died *Chremes*, leaving his Son *Giſippus* a vaſt Eſtate, and being now of ripe years, his friends and kindred were at him to marry, as alſo his friend *Titus*, thereby to propagate his Poſterity.

They having found one in all reſpects anſwerable unto him, with much importunity he was contented to go and ſee her, whom he liked ſo well, that he became greatly enamoured of her, taking great delight in the contemplation of her moſt excellent beauty, and rare endowments of mind. But no happineſs could betide him without his friend participated with him? therefore on a time he took *Titus* along with him to ſee this Idol of his Soul, who having beheld ſo Heavenly a perſonage, adorned with Beauty inexplicable, ſuch an amiable countenance, mixt with maidenly ſhamefac'dneſs, and the rare and ſober words, ſo well couched, proceeding from her pretty mouth, ſtruck him with ſo much admiration, that neither the Study of Philoſophy, nor the remembrance of his dear friend *Giſippus*, who ſo much loved and truſted him, could put the remembrance of her out of his mind; ſo that withdrawing himſelf as it were into his Study, tormented and oppreſſed with Love, he threw himſelf on a Bed, and there ruminating upon what was paſſed, and thereby his unkindneſs to his dear friend *Giſippus*, he began to curſe his fate, and

wiſh

wiſh he had never come to *Athens*; and theſe thoughts took ſuch a deep impreſſion upon him, that what for lack of ſleep and other perturbations, he was brought into a very languiſhing condition. His friend *Giſippus* perceiving this alteration, and willing to remedy what was amiſs in him, demanded of *Titus* what was the cauſe of his diſeaſe, blaming him for unkindneſs in not revealing it unto him, proteſting there was nothing which lay in his power which he would not undergo to pleaſure his friend; with which words the mortal ſighs renewed in *Titus*, and the ſalt tears brake out of his eys in ſuch abundance as it had been a Land-flood running down off a Mountain after a ſtorm, ſo that *Titus* as it were conſtrained, bluſhing and aſhamed, holding down his head, with much difficulty returned this anſwer.

My dear and moſt loving friend, withdraw your friendly offers, ceaſe your courteſie, refrain your tears and regrettings, rather take a knife and ſlay me here where I lie, or otherwiſe take vengeance on me, moſt miſerable and falſe Traitor unto you, and of all other moſt worthy to ſuffer ſhameful death. For whereas God of Nature, like as he hath given to us ſimilitude in all the parts of our body, ſo had he conjoyned our wills, ſtudies, and appetites together in one; ſo that between men was never like concord and love, as I ſuppoſe. And now notwithſtanding, onely with the look of a woman, thoſe bonds of love be diſſolved, reaſon oppreſſed, friendſhip excluded: there availeth no Wiſdom, no Doctrine, no Fidelity or truſt: yea, you your ſelf is the cauſe of all this. Alas, *Giſippus!* what envious Spirit moved you to bring me with you to her whom ye have choſen to be your Wife, where I received this poiſon; I ſay, *Giſippus*, where was then your wiſdom, that you remembred

not the frailty of our common Nature? what needed you to call me for a witneſs of your private delights? why would ye have me ſee that, which you your ſelf could not behold without raviſhing of mind and carnal appetite? Alas! why forgot ye, that our minds and appetites were ever one? and that alſo what you liked, was ever to me in like degree pleaſant? what will ye more? *Giſippus*, I ſay, your truſt is the cauſe that I am intrapped. The rayes or beams iſſuing from the eyes of her whom you have choſen, with the remembrance of her incomparable vertues, hath pierced my heart in ſuch wiſe, that I deſire nothing more than to be out of this wretched Life, which is not worthy the company of ſo noble and loving a Friend as you be; concluding his Speech with a profound Sigh, and ſuch plenty of Tears, as as if his whole Body would be diſſolved into ſalt drops.

But *Giſippus*, nothing diſmay'd at his words, embracing and kiſſing him, thus anſwered, Why *Titus*, Is this your only ſickneſs and griet, that ye ſo uncourteouſly have ſo long concealed, and with much more unkindneſs kept from me than ye have conceived it? I acknowledge my folly wherewith ye have rightly upbraided me, that in ſhewing her to you whom I loved, I remembred not the eſtate of our Nature, nor the agreeableneſs, or (as I may ſay) the unity of our two Appetites: ſurely that default can be by no reaſon excuſed; wherefore it is only I that have offended: I confeſs to you *Titus*, I love that Maid as much as any wiſe man may poſſible, and took in her company more delight and pleaſure, than of all the Treaſure and Lands that my Father left me, which you know was very much; howbeit, for the fervent love I bear to your Virtues, here I renounce to you clearly

clearly all my title and Intereſt that I now have, or might have in that Maiden.

And therefore call to you your former Courage, abandon all the Heavineſs, the day appointed for our Marriage approacheth, let us conſult how without difficulty ye may wholly attain your deſire. Now you know that we two be ſo alike, that being apart, and in like Apparel, few men do know us from each other, alſo you know the cuſtom is, that notwithſtanding any Ceremony done at the time of the Spouſals, yet the Marriage is not confirmed until at Night, that the Husband puts a Ring on the Finger of his Wife, and unlooſeth her Girdle. Wherefore I my ſelf will be preſent with my Friends to perform all the parts of a Bridegroom, and you ſhall abide in a ſecret place where I ſhall appoint you, until it be Night, when you ſhall be conveyed into the Maids Chamber, and for the likeneſs of our Perſonages and of our Apparel, you will not be known by the Women, which have with us no acquaintance; then get you to Bed, and put your own Ring upon the Maids Finger, and undo her Girdle of Virginity, by which the Marriage will be conſummated. With theſe words *Titus* began to move as it were out of a Dream, and doubting whether he heard *Giſippus* ſpeak, or elſe ſaw but a Viſion, lay ſtill as a man abaſhed, but having a little recovered himſelf, he thanked *Giſippus* for his incomparable kindneſs, but refuſed the Benefit that he offered, ſaying, that it were better a hundred ſuch unkind wretches as he was ſhould periſh, then ſo noble man as was *Giſippus* ſhould ſuffer any reproach or dammage. But *Giſippus* ſware and proteſted that he freely reſigned the Lady unto him, and therewith embraced and kiſſed *Titus*; who

thereupon ſetting himſelf up in his Bed, the blood ſomewhat reſorted unto his viſage, and after a little good Meats and Drinks taken, he was in a few days reſtored again to his former ſtrength and vigour.

In ſhort, the day of Marriage was come, when *Giſippus* accompanied with his Friends, went to the Bride's Houſe, where they were nobly entertained and feaſted, and after the Covenants were read and ſealed, the Dowry appointed, and all other things concluded, the Friends of either part took their leave and departed; the Bride with a few Women (as was the cuſtom) brought into her Chamber; then, (as it was before agreed) *Titus* was conveyed into her Chamber, and being taken for *Giſippus*) into her Bed; where he firſt demanded of her, if that ſhe loved him, and vouchſafed to take him for her Husband, forſaking all other, which ſhe with a bluſhing countenance, half laughing and half mourning, (as in point to depart from her Maiden-head, but ſuppoſing it to be *Giſippus* that asked her) affirmed. Then did he ask her, if that ſhe in ratifying that promiſe, would receive his Ring? whereto ſhe conſenting, put the Ring on her Finger, and unlooſed her Girdle, and ſo they lovingly ſunk down into the Bed together, where, what they did there, I leave to married mens imagination.

The morrow being come, *Giſippus* thinking it expedient that the truth ſhould be diſcovered, aſſembled the Nobility of the City to his Houſe, where a full Aſſembly being come, *Titus* made to them this following Oration.

Moſt noble *Athenians*, there is at this time ſhewed amongſt you an example almoſt incredible, of the divine power of honourable Love, and therefore

give

give due thanks to God, if there remain among you any token of the ancient Wiſdom of your moſt Noble Progenitors. But I ſhall not ſtay you long in my preamble, but come to the matter. It is not unknown to you all wherefore I came to this City, and how that happening into the houſe of *Chremes*, I found there his Son *Giſippus*, of my own age, and in every thing ſo like each other, that neither his Father, nor any other man could diſcern of us the one from the other, but by our own means or ſhewing, inſomuch as there were put about our Necks Laces of ſundry Colours to declare our Perſonages. What mutual agreement and Love hath been always between us during this eight years that we have been together, ye all be witneſſes, that have been beholders and wonderers at our moſt ſweet Converſation, and conſent of Appetites, wherein was never any diſcord or variance. And as for my part, after the Decaſe of my Father, notwithſtanding that there was deſcended unto me very large Poſſeſſions, fair Houſes, with abundance of Riches: alſo I being called home by the importunate Letters of my Allyes and Friends, which be of the moſt noble of all the Senators, offering me the advancement to the higheſt dignities in the Publick-Weal; as alſo the loving Letters from my tender Mother, wherein ſhe accuſeth me of unkindneſs for my long tarrying, eſpecially now in her moſt diſcomfort; Yet could not all this once remove me from my dear Friend *Giſippus*, and, but by force, could not I, nor yet may be drawn from his ſweet company, I chooſing rather to live with him as his companion and fellow, yea, as his Servant, rather than to be Conſul of *Rome*. Yet this my kindneſs hath he well requited, or, (as I may ſay) redoubled, delivering me

from the death, yea, the moſt painful death of all other. I perceive you wonder hereat, noble *Athenians*, and no marvel; for what Perſon ſhould be ſo hardy to attempt any ſuch thing againſt me, being a *Roman*, and of the Noble blood of the *Romans*; or who ſhould be thought ſo Malicious to ſlay me, who (as all ye be my judges) never treſpaſſed againſt any Perſon within this City: No, no, my Friends, I do not ſuſpect any of you. I perceive you deſire to know what he was that would preſume on ſuch an enterpriſe? It was Love, noble *Athenians*, the ſame Love, which (as your Poets feign) did wound the moſt part of the Gods; who conſtrained *Jupiter* to transform himſelf into a Swan, a Bull, and divers other likeneſſes. The ſame Love that cauſed *Hercules*, the vanquiſher and deſtroyer of Monſters and Gyants, to ſpin on a Wheel, ſitting amongſt Maidens in Womens Apparel. The ſame Love that cauſed to aſſemble the Princes of *Aſia* and *Greece* in the Fields of *Troy*. The ſame Love (I ſay) againſt whoſe Aſſaults may be found no reſiſtance, hath ſuddenly and unawares ſtricken me to the heart, and that with ſuch force, that I had immediately dyed, had not the incomparable Friendſhip of *Gilippus* holpen me: I perceive you would fain know who ſhe is that I loved. I will no longer delay you, noble *Athenians*, it is *Sophronia*, the Lady whom *Gilippus* had choſen for his Wife, and whom he moſt intirely loved. But when his moſt gentle heart perceived, that my love was in a much higher degree than his towards that Lady, and that it proceeded neither of wantonneſs, nor any corrupt deſire or fantaſie; but in an inſtant, by the only look, and that with ſuch fervency, as made me ſo captivated in *Cupids* thrall, that I deſired Death rather than

than life; he by his wiſdom perceived (as I doubt not but that ye now do) that it was the very proviſion of God, that ſhe ſhould be my Wife, and not his, whereto he giving place, and more eſteeming true Friendſhip than the love of a Woman, whereunto he was induced by his Friends, and not by violence of *Cupid*, conſtrained as I am, hath willingly granted to me the intereſt that he had in the Lady; and it is I, *Titus*, that have really wedded her, I have put the Ring on her Finger, I have undone the Girdle of ſhamefac'dneſs, what will ye more? I have lain with her, confirmed the Matrimony, and made her a Wife.

This Oration, inſtead of applauſe, was received of the Auditors with a general murmuring, and diſdainful looks on *Giſippus*; whereupon *Titus* proceeded thus.

I wonder (noble *Athenians*) what ſhould make you thus to grudge at *Giſippus*, who knew he might find in *Greece* another Lady, as fair and as rich as this he had choſen; and one perchance that he might love better. But ſuch a Friend as I was (having reſpect to our likeneſs, the long approved concord, alſo my Eſtate and condition) he was ſure to find not one; alſo the Lady ſuffers no diſparagement in her blood, nor hindrance in her marriage, but is much rather advanced (no diſpraiſe to my dear friend *Giſippus*.) Alſo conſider, noble *Athenians*, that I took her not, my Father living, when ye might have ſuſpected, that as well her Riches as her Beauty ſhould have thereto allured me, but ſoon after my Fathers deceaſe, when I far exceeded her in Poſſeſſions and Subſtance, when the moſt notable men of *Rome* and of *Italy* deſired my alliance; ye have therefore all cauſe to rejoyce and thank *Giſippus*, and not to be angry,

angry, and also to extoll his wonderful kindness towards me, whereby he hath won me and all my blood, such friends to you and your City, that ye may be assured to be by us defended against all the World: which being considered, *Gisippus* hath well deserved a Statue of Gold to be set on a Pillar in the midst of your City, for an honourable Monument in the remembrance of our incomparable Friendship, and of the good that thereby may come to your City. But if this perswasion cannot satisfie you, but that ye will imagine any thing to the damage of my Friend *Gisippus* after my departure, I vow to God, Creator of all things, that as soon as I shall have knowledge thereof, I shall forthwith resort hither, with the invincible Power of the *Romans*, and revenge him in such wise against his Enemies, that all *Greece* shall speak of it to their perpetual dishonour, shame, and reproach. And therewith *Titus* and *Gisippus* arose, the *Athenians* for the present dissembling their Malice, for the fear they had of *Titus*.

Soon after, *Titus*, being sent for by the Authority of the Senate and People of *Rome*, prepared to depart out of *Athens*, and would fain have had *Gisippus* to have gone with him, offering to divide with him all his Substance and Fortune. But *Gisippus*, considering how necessary his counsel should be to the City of *Athens*, would not depart out of his Countrey, though he most earnestly desired the Company of *Titus*.

Thus *Titus* with his Lady is departed towards the City of *Rome*, where, at their coming, they were, of his Mother, his Kinsmen, and of all the Senate and People most joyfully received. And there lived *Titus* with his Lady in Joy inexplicable, having by her many brave Children, and for his Wisdom and Learning was so highly esteemed, that there was

no

no Dignity or honourable Office within the City, that he had not with much favour and praiſe atchieved and occupied.

But to return to *Giſippus*, who immediately upon the departure of *Titus* was ſo maligned at, as well by his own Kinſmen, as by the Friends of the Lady, which he, to their ſeeming, moſt ſhamefully abandoned, leaving her to *Titus*, that they ſpared not daily to vex him with all kinds of reproach that they could deviſe or imagine; and firſt, they excluded him out of their Council, and prohibited from him all honeſt Company; but not being therewith ſatisfied, they finally adjudged him unworthy to enjoy any Goods or Poſſeſſions left him by his Parents, whom he (as they ſuppoſed) by his undiſcreet Friendſhip had ſo diſtained, wherefore they deſpoiled him of all things, and almoſt naked expelled him out of the City. And thus was *Giſippus*, lately Wealthy, and one of the moſt Noble men of *Athens*, for his kind heart, baniſhed his own Country; where, as a man diſmai'd, wandring hither and thither, finding no man that would ſuccour him; at laſt remembring in what pleaſure his friend *Titus* lived with his Lady, for whom he ſuffered theſe damages, concluded to go to *Rome*, and declare his misfortune to his friend. In ſhort, with much pain, cold, hunger and thirſt, he came to that City, where, enquiring for the houſe of *Titus*, at the laſt he came to it: but beholding it ſo beautiful, large and Princely, he was aſhamed to enter it, being in ſo ſimple and mean Array; ſtanding by therefore, that in caſe *Titus* came forth out of his Houſe, he might preſent himſelf to him. He being in this thought, *Titus*, holding his Lady by the hand, came forth of his Palace, and taking their Horſes to ſolace themſelves,

ſelves, ſaw *Giſippus*, but beholding his ſimple Apparel, regarded him not, but paſſed forth on their way, wherewith *Giſippus* was ſo wounded to the heart, thinking *Titus* had contemned his fortune, that, oppreſſed with mortal heavineſs, he fell in a ſwoon, but being recovered by ſome that ſtood by, thinking him to be ſick, forthwith departed, intending not to tarry any longer, but as a wild Beaſt, to wander abroad in the World, and ſo paſſing forwards, he for wearineſs was conſtrained to enter into an old Barn without the City, where, caſting himſelf on the bare ground, with weeping and dolorous crying he bewailed his fortune; but moſt of all accuſing the ingratitude of *Titus*, for whom he ſuffered all that miſery, the remembrance whereof was ſo intolerable, that he determined no longer to live in that anguiſh and dolour; and therewith drew his Knife, purpoſing to have ſlain himſelf: but the wiſdom (which he by the ſtudy of Philoſophy had attained) withdrew him from that deſperate act. And in this contention between wiſdom and will, fatigate with long Journeys and watch, or as God would have it, he fell into a deep ſleep. His Knife (wherewith he would have ſlain himſelf) falling down by him. In the mean time, a bloody Thief which had robbed and ſlain a man, was entred into the Barn where *Giſippus* lay, intending to lie there all that Night; who ſeeing *Giſippus* bedewed with Tears, and his Viſage repleniſhed with Sorrow, alſo the naked knife by him, judged that he was a man deſperate, and ſo overwhelmed with grief, that he was weary of his Life; which the ſaid Ruffian taking for a good occaſion to eſcape, took the Knife of *Giſippus*, and putting it in the wound of him that was ſlain, put it all bloody in the hand of *Giſippus*, being faſt a

ſleep,

ſleep, and ſo departed. Soon after, the dead man being found, the Officers made diligent ſearch for the Murtherer: at laſt, entring into the Barn, and finding *Giſippus* aſleep, with the bloody Knife in his hand, awaked him, laying unto him the death of the man, and the having of the bloody Knife. *Giſippus* hereat nothing diſmay'd, deſiring death more then life, and to die rather by the Laws, then by the violence of his own hand; wherefore he denied nothing that was laid to his charge, but deſired the Officers to make haſte, that he might be ſhortly out of his life.

Quickly Report hereof came to the Senate, that a man was ſlain, and that a Stranger, a *Greek* born, was found in ſuch form as is above mentioned; wherefore they forthwith commanded him to be brought into their preſence, ſitting there at that time, *Titus* being then Conſul, or in other ſuch like Dignity.

The miſerable *Giſippus* being brought to the Bar with Bills and ſtaves like a Felon, it was demanded of him, if he ſlew the man that was found dead? he nothing denied it, but in moſt ſorrowful manner curſed his fortune, naming himſelf of all others moſt miſerable. At laſt, one demanding of what Country he was, he confeſſed to be an *Athenian*, and therewith caſt his ſorrowful Eyes upon *Titus* with much indignation, breaking forth into ſighs and abundance of tears. *Titus* now marking him very well, perceived it was his dear friend *Giſippus*, and thinking he was brought in deſpair by this miſadventure, he roſe out of the place where he ſate, and falling on his knees before the Judges, ſaid, that he had ſlain the man, for old malice that he bare to him, and that *Giſippus* being a ſtranger, and all

men

might perceive that he was a desperate Person, who to abbreviate his sorrows confessed the act whereof he was innocent, to the intent that he would finish his sorrows with death, wherefore *Titus* desired the Judges to give sentence on him according to his merits. But *Gisippus* perceiving his friend *Titus* (contrary to his expectation) to offer himself to death for his safeguard, more importunately cryed out to the Senate to proceed in their judgment on him, that was indeed the very offender.

Thus they of long time, with abundance of tears, contended which of them should die for the other, whereat all the Senate and People were wonderfully abashed, not knowing what it meant. Now it happened, that the Murtherer was in the preasse at that time, who perceiving the marvellous contention of these two Persons, which were both innocent, and that it proceeded of an incomparable Friendship, was vehemently provoked to discover the truth: wherefore, breaking through the preasse, and coming before the Senate, spake in this wise;

Noble Senators, I am here come to accuse my self, having lived a lewd Life for many years: It is not unknown to you that *Titus* is of noble bloud, and one approved to be always a man of excellent Vertue and Wisdom, and never was malicious. This other Stranger seemeth to be a man full of simplicity, and that more is, desperate, for some evil which hath befallen him: I say to you, Fathers, they both be innocent; I am the Person that slew him who was found dead by the Barn, and robbed him of his mony; and when I found in the Barn this Stranger lying asleep, having by him a naked knife, I, the better to hide my offence, did put my knife into the wound of the dead man, and so all bloody laid it

again

again by this Stranger. This was my miſchievious device to eſcape your Judgment, whereunto now I remit me wholly, rather than this Noble man *Titus*, or this innocent Stranger ſhould unworthily die.

The truth coming thus unexpectedly to light, cauſed a general acclamation of the People, and the Friendſhip betwixt *Giſippus* and *Titus* being declared, was publiſhed, extolled, and magnified throughout the whole City. The Senate conſulting of this matter, at the inſtance of *Titus* and the People, diſcharged the Felon. *Titus* acknowledged his negligence in forgetting *Giſippus*, and having him home to his Houſe, (where he was vvith incredible joy received of the Lady vvhom he ſhould have vvedded) honorably apparelled him, offering him to uſe all his Goods and Poſſeſſions as his ovvn. But *Giſippus* deſiring to be again at *Athens*, *Titus*, by the conſent of the Senate and People, vvith a great Army vvent vvith him thither, vvhere he had delivered to him all thoſe vvhich vvere cauſers of baniſhing and deſpoyling *Giſippus*, on vvhom he did ſharp execution, and reſtoring to *Giſippus* his Lands and Subſtance, eſtabliſhed him in perpetual quietneſs, and ſo returned unto *Rome*.

Of mount Ætna, *and of the fiery irruption there in the year* 1669.

ÆTna, called by *Pindarus* the Celeſtial column, is the higheſt mountain of *Sicilia*, for a great ſpace leiſurely riſing; inſomuch as the top is ten miles diſtant from the uttermoſt Baſis. It appeareth tovvards the Eaſt vvith tvvo ſhoulders, having an eminen-

eminent head in the middle. The lovver parts are luxuriouſly fruitful, the middle vvooddy, the upper rocky, ſteep, and almoſt covered vvith ſnovv, yet ſmoaking in the midſt like many conjoyning Chimneys, and vomiting intermitted flames, though not but by night to be diſcerned, as if Heat and Cold had left their contentions, and embraced one another. This burning Beacon doth ſhevv her fire by night, and her ſmoke by day, a vvonderful vvay off: ſome adjudging the matter to be diminiſhed by ſo long an expence, though our late times can evince the contrary. This is that place which the Poets did report to be the Shop of *Vulcan*, where *Cyclops* framed the Thunder-bolts for *Jupiter*, whereof *Virgil* doth make his Tract called *Ætna*. Under this Hill the Poets feign the Gyant *Enceladus* to be buried, whoſe hot breath fireth the Mountain, lying on his face: whereof thus the Poet *Virgil*.

Enceladus, with lightning ſtruck (fame goes)
This maſs o'revvhelmes: vvho under *Ætna* laid
Expireth flames by broken vents convey'd,
As often as he turns his vveary ſides
All *Sicil* quakes; and Smoke Days beauty hides.

Into this Fiery Furnace it was that the Philoſopher *Empedocles*, affecting Divine honour, withdrew himſelf privately from his Companions, and leavt in at the mouth thereof, but vvas revealed by his Brazen Shoos vvhich the fire had throvvn up again.

——*Deus immortalis haberi*
Dum cupit Empedocles, ardentem frigidus Ætnam
Inſilit——

Empedocles to be a God deſires,
And caſts himſelf into the *Ætnean* Fires.

The extraordinary eruption of this Mountain hath been accounted very ominous, for ſo it did after the

the death of *Caſar*, when not onely the Cities thereabout were damnified thereby, but divers in *Calabria*. And in the Year of the World 3982. hard before the Civil Wars of *Sicilia*, wherein threeſcore and ten thouſand Slaves were ſlain by the Prætors, it raged ſo violently, that *Africa* was thereof an aſtoniſht witneſs. In the Year 1614. it ran down like a combuſtible Flood, which falling in a bituminous Soyl, where Wine and Olives grew, there ſeized, ſpoiling the Lands of two Barons in *Rindatza*. But the moſt prodigious was that Earthquake and Eruption in the Year 1669. which being ſo lately, we ſhall give you a full relation of it, as it was ſent to His Majeſty from *Naples*, by the right Honourable the Earl of *Winchelſea*, his Majeſties late Ambaſſador at *Conſtantinople*, who in his return from thence viſited *Catania*, and was an eye-witneſs of that dreadful ſpectacle.

May it pleaſe Your Majeſty,

'IN my Voyage from *Malta* to this place, wherein 'I have uſed all the diligence the Seaſon hath 'given me leave, I touched at the City of *Catania* 'in *Sicily*, and was there moſt kindly invited by the 'Biſhop to lodge in his Palace, which I accepted, that 'ſo I might be the better able to inform your Maje'ſty of that extraordinary fire which comes from 'Mount *Gibel*, 15 miles diſtant from that City, which 'for its horridneſs in the aſpect, for the vaſt quantity 'thereof, (for it is fifteen miles in length, and ſeven in 'breadth) for its monſtrous devaſtation, and quick 'progreſs, may be termed an Inundation of Fire, a 'Floud of Fire, Cinders and burning Stones; burn'ing with that rage as to advance into the Sea 600 'Yards; and that to a mile in breadth, which I ſaw; 'and that which did augment my admiration was,

'to see in the Sea this matter like ragged Rocks, burning in four fathom water, two fathom higher than 'the Sea it self, some parts liquid and moving, and 'throwing off, not without great violence, the stones 'about it, which like a crust of a vast bigness, and 'red hot, fell into the Sea every moment, in some 'place or other, causing a great and horrible noise, 'smoke and hissing in the Sea; and thus more and 'more coming after it, making a firm foundation in 'the Sea it self. I stayed there from nine a Clock on 'Saturday morning, to seven next morning, and 'this Mountain of fire and stones, with Cinders, had 'advanced into the Sea twenty Yards at least, in several places; in the middle of this fire, which burned in the Sea, it hath form'd a passage like to a River, with its Banks on each side very steep and craggy, and in this Chanel moves the greatest quantity 'of this fire, which is the most liquid, with stones of 'the same composition, and Cinders all red hot, 'swimming upon the fire, of a great magnitude. From 'this River of fire doth proceed under the great mass 'of the stones, which are generally three fathom high 'all over the Country where it burns, and in other 'places much more; there are secret Conduits or Rivolets of this liquid matter, which communicates fire 'and heat into all parts more or less, and melts the 'stones and cinders by fits, in those places where it 'toucheth them, over and over again; where it meets 'with Rocks or Houses of the same matter (as many 'are) they melt and go away with the fire; where 'they find other compositions, they turn them to lime 'or ashes (as I am informed.) The composition of this 'fire, stones and cinders, are Sulphur, Nitre, Quick-'silver, Sal-Armoniac, Lead, Iron, Brass, and all o-'ther Metals. It moves not regularly, nor constant-

'ly

'ly down-hill; in ſome places it hath made the Val-
'leys Hills, and the Hills that are not high are now
'Valleys. When it was night, I went upon two Tow-
'ers in divers places, and could plainly ſee at ten
'Miles diſtance, as we judged, the fire to begin to run
'from the Mountain in a direct line, the flame to aſ-
'cend as high and as big as one of the higheſt and
'greateſt Steeples in your Majeſties Kingdoms, and to
'throw up great ſtones into the Air; I could diſcern
'the River of fire to deſcend the Mountain of a ter-
'rible fiery or red colour, and ſtones of a paler red,
'to ſwim thereon, and to be, ſome as big as an ordi-
'nary Table. We could ſee this fire to move in ſe-
'veral other places, and all the Countrey covered with
'fire, aſcending with great flames, in many places,
'ſmoaking like to a violent Furnace of Iron melted,
'making a noiſe with the great pieces that fell, eſpe-
'cially thoſe which fell into the Sea. A Cavalier of
'*Malta*, who lives there, and attended me, told me,
'that the River was as liquid where it iſſues out of the
'Mountain, as water, and came out like a torrent,
'with great violence, and is five or ſix fathom deep,
'and as broad, and that no ſtones do ſink therein.
'I aſſure your Majeſty, no Pen can expreſs how ter-
'rible it is, nor can all the art and induſtry of the
'World quench, or divert that which is burning in
'the Country. In forty days time it hath deſtroyed
'the Habitations of twenty-ſeven thouſand Perſons,
'made two hills of one, one thouſand paces high a-
'piece, and one is four miles in compaſs, as your Ma-
'jeſty will ſee by the draught, that I take the bold-
'neſs to ſend herewith; it was the beſt I could get,
'but hath nothing of the progreſs into the Sea: the
'confuſion was ſo great in the City, which is almoſt

'ſurrounded with Mountains of fire, that I could not 'get any to draw one, but I have taken care to have 'one ſent after me for your Majeſty. Of 20000 'perſons which inhabited *Catania*, 3000 did onely 'remain; all their Goods are carried away, the Ca-'nons of Braſs are removed out of the Caſtle, ſome 'great Bells taken down, the City Gates walled up 'next the fire, and preparation made all to abandon 'the City.

'That Night which I lay there, it rained aſhes all 'over the City, and ten miles at Sea it troubled my 'Eyes. This fire in its progreſs met with a Lake of 'four miles in compaſs, and it was not only ſatisfied 'to fill it up, though it was four fathom deep, but 'hath made of it a Mountain.

'I ſend alſo to your Sacred Majeſty, a Relation in 'Print, which the Biſhop gave me, wherein the be-'ginning is related, and ſeveral curious paſſages. I 'moſt humbly beſeech your pardon for the hinder-'ing your Majeſty ſo long from your better employ-'ments: and I beſeech you, Great Sir, ever to be-'lieve I love and reverence your Perſon above all 'expreſſions, for I am

Your Majeſties moſt obedient

moſt humble and moſt faithful

Subject and Servant,

WINCHELSEA.

Naples the 27. of *April.*
7. of *May*, 1669.

The

The Relation that was ſent Encloſed.

ON *Friday* the 18th. of *March*, 1669. the Sun was obſerved before its ſetting, to appear of a pale and dead colour, which (being contrary to what it ever appeared before to us) ſtruck no ſmall terror into the Inhabitants, all objects appearing alſo of the ſame colour, with a Paleneſs received from that of the Sun. The ſame Night happened in this City as well as the whole Country hereabouts, a terrible and unuſual Earthquake, whoſe ſtrange and unequal motions, joyn'd with horrible roarings from *Monte Gibello*, exceedingly frighted the Inhabitants, but was ſo extraordinarily violent in the Country adjacent, that the People were forced to abandon their houſes, and to flie into the Fields, to avoid the danger threatned them from the falling of their houſes. The Village of *Nicoloſi* was of all others the moſt dreadfully handled by this furious Earthquake, the Houſes and other Buildings being ſhaken all in pieces, and buried in their own ruines; the poor People (who had preſerved their lives by a timely flight, with ſuch little of their Goods, as their haſty fears would permit them to carry out with them) continued a Night or two in the Fields, beholding with grief and aſtoniſhment the ruine of their Habitations: but obſerving that by theſe violent concuſſions, the Earth began to open in ſeveral places, and to threaten them with inevitable ruine, they fled, though with much trouble and amazement, to this City. Theſe ſhakings of the Earth being ſo frequent and violent, that the People went reeling and ſtaggering, with much difficulty, ſupporting one another from falling, inſomuch as what

with th eir want of sleep, the pains they were forced to take in travelling, and the great terrour imprinted on them by what they had seen and suffered, they appeared at their arrival in this City as so many distracted people, wholly insensible of what they did.

This dreadful convulsion of the Earth was immediately followed on Monday, *March.* 11 about 10 at night by three terrible Eruptions, much about the same time, and at a little distance one from the other.

These said Eruptions were observed to be on the side of *Monte Gibello*, about two miles beyond the Mountain called *Mont Pilen*, from whence, with a terrible noise, it threw up its flames with such fury and violence about a hundred yards in height, its noise not roaring onely inwards from the belly of the mountain as before, but violently cracking like Peals of Ordnance or Thunder from the side of it, throwing out vast Stones, some of them of 300 pound weight, which being (as it were) shot thorough the Air, fell several miles distant from the place, whilst the whole Air was filled with smoak, burning cinders, and ashes which fell like a fiery rain upon the Country.

In the mean time issued from the side of this prodigious mountain a vast torrent of melted and burning matter, which like an inundation drowned as in a flood of fire, the Country on this side of it.

This burning River ran down upon the mountain *Monpeleri*, which opposing its divers course, it divided it self into two streames, which encompassed the said mountain ; one of them taking its way by *La Guardia*, the Convent of Saint *Ann* and *Malpasso*; the other by the Towns of *Ompleri* and *Falicchi*, which in few hours were wholly destroyed and lost,

not

not ſo much as any ſign of them remaining, with ſeveral leſſer Villages and Farms, and with them the famous Image of the bleſſed Lady of the *Annuntiata*, which, though highly reverenced thoroughout the whole Iſland, eſteemed the wonder of *Sicily* and the whole world, and to which the People with much devotion reſorted in pilgrimage from the remoteſt Parts, was alſo ſwallowed up and conſumed by this dreadful torrent.

This fiery and burning deluge immediately ſpread it ſelf to about ſix miles in breadth, ſeeming to be ſomewhat of the colour of melted and burning Glaſs, but as it cools becomes hard and rocky, and every where in its paſſage leaves Hills and Pyramides of that matter behind it.

At the ſame time *Monte Gibello* from its top raged with dreadful flames, which with its noiſe, and concuſſions of the earth ſtill continuing, added not a little to the terrour of the People, who ran with cries and lamentations about the City and Country, expecting nothing but to be ſwallowed up or conſumed by fire, having no other apprehenſions but of death, and a general Conflagration.

The two torrents of fire forward deſtroying all things in their way, and by Wedneſday, *March* 13. had on the Weſt ſide branched it ſelf into ſeveral ſtreams and over-ran *Campo Rotundo*, St. *Pietro* and *Moſtorbianco*, with *La Pitielli*, and St. *Antonino*; and on the Eaſt part ruin'd the lower part of *Maſcalucia* and *Le Placchi*, taking its way towards this City.

On Tueſday the 14th. the Wind came Eaſtward, on which day fell abundance of Rain, which abated not the progreſs of the fire; which on the Eaſt ſide had from *Maſcalucia* made its way to St. *Giovanni di*

Galermo, the lower part whereof it destroyed; and Passing on, seemed to threaten this City on one side, as did that on the West side the other.

As the fire approached, the Religious every where appeared with much devotion, carrying in Procession their Reliques, especially those of St *Agatha*, the famous Martyr of *Catania*, in which they reposed no small confidence, followed by great multitudes of People, some of them mortifying themselves with Whips, and other signs of Penance, with great complaints and cryes, expressing their dreadful expectation of the events of those prodigious fiery inundations.

Whilst the People were thus busied in their Devotions, and astonished by their Fears, news was brought to the Magistrates of the City, that a considerable number of Thieves and Robbers had taken the opportunity of this general distraction, to make a prey of the already distressed People, and that they had murthered several of them for their Goods; and that it was to be feared that the City of *Catania* it self might run some danger, from the great numbers of them which were about the Country, and from thence take their opportunity to get into the Town. Whereupon, consultation being had for prevention of further mischief from them, the Commander of the Castle was ordered with a considerable number of Horse, and a party of *Spaniards*, to secure the Country and City against these Robbers: who immediately sent out several parties with his Provost-Marshal, with order to seize upon all suspected Persons, and such as were not able to give a good account of themselves; and for such as were taken in the fact robbing, to execute them by Martial Law, without any further tryal: and accordingly caused

cauſed three pair of Gallows to be ſet up for their ſpeedy Execution; one before the Gate *Di Aci*, a ſecond in the Market-place, and a third before the Gate *Della Decima*, ſetting ſtrong Guards upon the Gates of the City, and cauſing all ſuſpected houſes to be ſearched, an account to be given in of all Lodgers, and ſuch Perſons to be ſecured, as could any ways fall under a ſuſpition.

The poor People out of the Country being by this prodigious calamity ſtript out of all their Eſtates, and reduced to great extremity, fled moſt of them for refuge to this City, with great lamentations, moving the Charity of the Magiſtrates, who were readily inclined to give them the beſt aſſiſtance they were able; and the Citizens, moved by their complaints and ſufferings, freely opened their doors, filling their Houſes with as many of thoſe diſtreſſed People as they could poſſibly receive; the Biſhop and all Perſons of Quality and Eſtate contributing largely for their ſupport, till better order could be taken for the diſpoſing of them.

The City of *Meſſina* alſo, and ſeveral other Cities (informed of this extraordinary calamity) ſent hither large ſupplies of Proviſions, offering their beſt aſſiſtance to this place, in caſe of extremity.

All the Elements ſeemed at this time to make War upon us, and to conſpire together for the puniſhment of the Inhabitants: the Air was continually darkened with Clouds and Smoak, agitated by great and violent Winds, and oftentimes ſhowred down great Rains, inſomuch as the Sun from the beginning of theſe Irruptions, very ſeldom appeared to us, and when it did (with extraordinary paleneſs) for a little time only, and (as it were abhorring ſo dreadful a ſpectacle) ſoon hid its face again under a thick cloud

The

The Sea ran much higher than it was wont to do, and by his extraordinary roaring, and in ſome places overflowing its banks, added not a little to our conſternation; the Land every where infeſted with Thieves, inſomuch, that till by the extraordinary care taken by the Magiſtrates and Officers, ſevere Execution was done upon ſuch as were apprehended in the fact, no Perſon was able to ſtirr abroad without danger of his life; whilſt the fire by this prodigious overflowing of the Mountain, threatened to take poſſeſſion of all.

On Friday, the fifteenth, the ſtream of fiery matter which deſtroyed the lower part of St. *Giovanni di Galermo*, divided it ſelf into two parts, one of its branches taking its way towards *Moſterbianco*, the other threatning the City of *Catania*, but this laſt was obſerved to move with the more ſlowlineſs than before, having in twenty four hours time ſcarcely gained one mile.

On the eighteenth, being Monday, the Torrents being ſtill ſeen to draw nearer to this City, the Senate, with *Monſegnier Camluchi* the Biſhop of this place, followed by all the Clergy, ſecular and regular, and an infinite number of People, went in ſolemn Proceſſion out of this City to *Monte de St. Sofia*, carrying out with greateſt Devotion their choiceſt Reliques, and upon an Altar erected in view of the Mountain, expoſed them, where they celebrated Maſs, and uſed the Exorciſms accuſtomed upon ſuch extraordinary Occaſions, all which time the Mountain ceaſed not as before with exceſſive roaring to throw up its Smoak and Flames with extraordinary violence, and abundance of great ſtones, which were carried through the Air, ſome of them falling within their view, though at ten miles diſtance from the Eruption; the

the aſhes which proceeded from thence were ſcattered in great abundance, as well on this City as on the Countrey adjacent, every where in the Fields, with Cinders, and the heat of the ſaid aſhes, deſtroying the graſs, which obliged the People to drive away their Cattel to a farther diſtance, which otherwiſe would have periſhed for want of food.

Theſe ſtreams of ruine daily crept nearer and nearer to this City, but by uneven and irregular motions, according as it was more or leſs ſupply'd from its Fountain; but on Wedneſday, the twentieth, we perceived that that Branch of it which ſeemed moſt to threaten this City from St. *Giovanni di Galermo*, was wholly extinguiſht, and the other which bent its courſe towards *Moſterbianco*, ran but ſlowly, and gave us ſome hopes that its fury alſo was near ſpent; but the other Torrent which had before overflown *Moſterbianco*, continued its motion with as much violence as ever, being in breadth above a Muſquet ſhot over, but in probability, could not eaſily overflow to the Weſtwards, which was defended by its Rocky ſcituation; another Branch which ran by *Santo Pietro* was obſerved to be much larger then the reſt, and its ſtream more quick and active; but meeting with ſome oppoſition in the way, it made ſome ſtop, only ſending out a Rivolet toward the Eaſt, about three or four yards wide, of its moſt ſubtile and active mater, which directed its courſe towards a ſmall Village about a Furlong diſtance from its main ſtream. another Branch threatned *Campo Rotundo*, but bent its courſe Weſtward, toward the Farm of *Valcorrente*, where its fiery Body was ſcattered into ſeveral deep and Rocky places, without any conſiderable damage.

About this time we had hopes that the violence of

of this Eruption had been over, the Mountain not throwing out its flames with that violence as before, and its noiſe and roaring in a great meaſure ceaſed.

Thoſe who at neareſt diſtance took a view of the Mountain informed, that the top of it was fallen in, and the Mountain ſuppoſed to want near a mile of its former height; that the largeſt of the Mouths from whence theſe fiery ſtreams were vented, was about half a mile in compaſs, but the view of this dreadful inundation carried ſuch terrour in it, as they were not able to expreſs; from all theſe Mouths were vomited Rivers of a thick and fiery ſubſtance of Stone and Metals melted, whoſe depth was various, according to the ſeveral places it filled in its paſſage, in ſome places four, in others eight, twelve or fifteen yards and upwards; its breadth in ſome places ſix miles, in others much more; its flame like that of Brimſtone, and its motion like that of Quickſilver, advancing ordinarily very ſlowly, unleſs where it was provoked by the addition of another Torrent, or ſome conſiderable deſcent. Whereſoever it paſſed, it left large heaps of its congealed matter, with which it covered and burnt the Earth, melting the Walls of Caſtles and Houſes, throwing down and conſuming all before it, nothing being found able to reſiſt its force, nor anything able to quench its burning, Water being obſerved rather to add to its fury; whereſoever it has paſſed, it hath left its dreadful marks behind it, levelling ſome Hills and raiſing others, ſo much changing the ſcituation, that not the leaſt trace of any Place or Town remains, nothing being to be ſeen but confuſed heaps of ragged ſtone, which yielding a noiſom fume, ſtrikes terrour and aſtoniſhment to all that behold it

On

On Friday the 22th, the Mountain again roared with much loudneſs, and threw up from its Mouth a vaſt quantity of matter, which formed two large Hills higher and larger than that of *Monpolori*, with a large Bank of the ſame matter to the Eaſt, ſending down a violent ſtream of its liquid matter towards *Malpaſſo*, much inlarging the former Current, and paſſing thence to *Campo Rotundo* and *Santo Pietro*, compleated the Ruins of thoſe Towns, driving furiouſly towards *Moſter Bianco*, which it wholly ruined, from thence paſſing on to *Albanelli*, in four days ſpace deſtroyed all the Gardens and Vineyards, with 63000 Vines.

From this time till the twenty fifth the Mountain continued ſilent, but then it burſt out again with more force than ever before, its noiſe much louder, like Peales of Ordnance, and ſo forcible and laſting, as for twenty four hours it cauſed a ſhaking and trembling in our buildings, the Air ſo filled with Smoak and Aſhes, as darkened the face of the Sky.

The Birds and Fowls about this time, either thorough want of Food, or the illneſs of the Air, which was corrupted with the noyſome ſmells ariſing from theſe burnings, were obſerved to lie dead in all places.

On the twenty eighth, the grand Current was advanced near the City as far as the old *Capucins*, which ſtruck ſo great a terrour into the People, that moſt of them left the City, only ſome Officers remaining with ſuch Perſons as were under their command, who ſecured and ſent away the Magazine and all the Artillery from the Caſtle.

On *Wedneſday April* the ſixteenth, with an impetuous fiery Torrent it came towards *Sardanello*, where

where all the remainder of the Inhabitants of this City were Spectators of it, which reſembled a River of melted and burning Braſs, about ten Ells wide, running with ſwiftneſs to the Arch of *Marcus Marcellus*, a famous piece of Antiquity, and paſſing under it, ruin'd about ſix Ells of it, which was the breadth of the Current in that place: from thence it ran to *Madonno di Monſerratto*, which it wholly deſtroyed: then falling down to *Madonna delle Gratie*, it entred in at one Gate, and paſſed thorough another, without any conſiderable hurt, and running through the Gate *Della Decima*, filled all the Plain *Di Schiara Vina*, where it was above ſix Ells deep. Then taking its way towards the Bulwark on the Sea ſide, under the Caſtle of this City, it ran by two Ells deep into the Sea; in which it has made its progreſs a mile in length, and as much in breadth, and is drawing towards the Gate of the Channel, which gives us great apprehenſions leſt it may that way invade the City it ſelf: nor is there leſs danger on the ſide *Del Tindaro*, where there runs a great Torrent of the ſame active matter, which draws near, and ſeems to threaten the Walls, and is in that place about a mile in breadth, having overflowed and deſtroyed all the Gardens from the Gate *Della Decima*, as far as *Madonna delli Amellati*.

In this fiery Inundation eleven Towns were wholly overflowed, conſumed, and loſt, with all the Lands belonging to them, no footſteps of them remaining, many Towns ruin'd in part, beſides ſeveral Caſtles, Farms, Gardens, Vineyards, and other places; the Town *Nicolozi* wholly ruin'd by the Earthquake, and other Towns ruined in part.

The reaſon of theſe fires is the abundance of Sulphur and Brimſtone contained in the boſom of this Hill,

Hill, which is blown by the Wind, driving in at the Chops of the Earth as by a pair of Bellows, thorough which Chinks alſo there is continually more Fuel added to the Fire, the very Water adminiſtring an operative Vertue to the combuſtible matter; as wee ſee that Water caſt on Coals in the Smiths Forge, doth make them burn more violently; thus deſcribed by *Lucretius*, tranſlated by Mr. *Sandys*,

Hollow the Mountain is throughout, alone
Supported well nigh with huge Caves of Stone.
No Cave but is with Wind and Air repleet;
For agitated Air doth Wind beget,
Which hears the impriſoning Rocks when hot it grows,
The Earth chaft by his Fury; and from thoſe
Strikes forth Fire and ſwift Flame, it ſelf on high
It mounts, and out at upright Jaws doth flie:
And Fire ſheds afar off, far off dead Coals
Tranſports, and Fumes in myſtery Darkneſs roles;
Ejecting Stones withal of wondrous ſize,
All which from ſtrength of ſtrugling Winds ariſe.
Beſides, againſt the Mountains roots the Main,
Breaks her ſwoln Waves, and ſwallows them again;
From whence unto the ſummit of the Aſcent
The undermining Caves have their Extent;
Through which the Billows breathe, and Flames out thruſt,
With forced Stones, and darkening Showers of Duſt.

To which we may add that of the Poet *Ovid*,

Illa bituminea rapiunt incendia mires,
Luteaque exiguis, &c.

A rozen Mould theſe fiery Flames begin,
And clayie Brimſtone aids the Fire within:
Yet when the ſlimy Soyl conſumed, ſhall
Yield no more Food to feed the Fire withal,
And Nature ſhall reſtrain her Nouriſhment,
The Flames ſhall ceaſe, hating all Famiſhment.

Weſt of this *Ætna* lieth the *Æolian* Illands, one of which, called *Strombolo*, burneth almoſt continually at the top like a Beacon, and exceeding clearly, ſo that by Night it is to be diſcerned a wonderful

way

way. Theſe places (and ſuch like) are commonly affirmed by the *Roman* Catholicks to be the Jaws of Hell, and that within, the damned Souls are tormented. Mr. *Sandys* in his Itinenary relates, That it was told him at *Naples*, by a Country-man of ours, and an old Pentioner of the Pope's, who was a Youth in the days of King *Henry*, that it was then generally bruited throughout *England*, that Maſter *Greſham*, a Merchant, ſetting Sail from *Palermo*, (where then dwelt one *Antonio*, called the Rich, who at one time had two Kingdoms mortgaged unto him by the King of *Spain*) being croſſed by contrary Winds, was conſtrained to anchor under the Lee of this Iſland. Now about mid-day, when for certain hours it accuſtomably forbeareth to flame, he aſcended the Mountain with eight of the Sailers; and approaching as near the Vent as they durſt, amongſt other Noiſes they heard a Voice cry aloud, Diſpatch, Diſpatch, the rich *Antonio* is a coming. Terrified herewith, they deſcended, and anon the Mountain again evaporated Fire. But from ſo diſmal a place they made all the haſte that they could, when the Winds ſtill thwarting their Courſe, and deſiring much to know more of this matter, they returned to *Palermo*. And forthwith enquiring of *Antonio*, it was told them, that he was dead; and computing the time, did find it to agree with the very Inſtant that the Voice was heard by them. *Greſham* reported this at his Retnrn to the King. In *Greſham* himſelf, as this Gentleman ſaid, it wrought ſo deep an Impreſſion, that he gave over all Traffick, diſtributing his Goods, a part to his Kinsfolk, and the reſt to good Uſes, retaining only a Competency for himſelf; and ſo ſpent the reſt of his Life in a ſolitary Devotion.

FINIS.